

Our Negro and Indian Missions



1927

The Commission for Catholic Missions Among the Colored People and the Indians

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Its Organization and its Work

THE need of an organized national effort to preserve the Faith among the Catholic Negroes and Indians was voiced by the American Bishops at the Second Plenary Council. It was, however, the Third Plenary Council, in 1884, which actually effected the constitution of a permanent Commission for this object. According to its plan, the Commission was to consist of a Board of Directors composed of three members of the Hierarchy, assisted by a secretary. Its funds were to be derived from an annual collection which the Bishops of the Council ordered to be taken up in every church in the United States on the First Sunday of Lent. These acts of the Council were formally approved by the Holy See and the Commission began to function immediately.

During the forty years of its existence the Commission has aided financially, to the full extent of its resources, practically every Indian and Negro mission in the United States, including Alaska. Some have required help only in their infancy, while others have been dependent upon it, at least in part, during this entire period. The Commission has supported the Bureau of Catholic Indian Missions in Washington, which in turn has rendered invaluable services to the Catholic Indian schools. As much aid as possible, moreover, has been extended to the Mexican missions in the Southwest. Within past years the Commission has responded to urgent appeals from Haiti to help to preserve the fruits gained to the Church in that island. It has also assisted in establishing and maintaining schools in the Island of Guam. Finally, the Commission has been able to aid a few of the mission centers in the Philippines.

All communications concerning the business of the Commission and all remittances are to be addressed to the Secretary, Rev. J. B. Tennelly, S. S., D. D., 401 Michigan Avenue N. E., Washington, D. C.

OUR NEGRO AND INDIAN MISSIONS

ANNUAL REPORT OF THE SECRETARY
OF THE COMMISSION FOR THE
CATHOLIC MISSIONS AMONG
THE COLORED PEOPLE AND
THE INDIANS

January, 1927



NAVAJO MOTHER AND CHILD

OUR NEGRO AND INDIAN MISSIONS

An Appeal in Behalf of the Negro and Indian Missions in the United States

DEARLY BELOVED BRETHREN:

IN accordance with the command of the Third Plenary Council of Baltimore, which is still binding, notwithstanding the creation of other mission organizations, the annual collection for the Negro and Indian Missions will be taken up in every parish of the United States on the first Sunday of Lent. By virtue of the commission entrusted to us by the Chief Pastors of the Church in this country, we urgently commend this most worthy cause to all the faithful.

It is within the memory of every adult that the Church in our land has grown from a Mission Church into a Church of Missionaries. From our parishes now go forth to all parts of the world men and women to make known the saving Name of Jesus where, for all the centuries of Christendom, it has never been known or heard. It is, moreover, through the generous aid of Catholic America that the missionaries receive a considerable portion of the indispensable financial means of accomplishing their work. This is the glory of the American Church in our day and age.

Now chief among our missionary undertakings, dear brethren, is the apostolic work among the Negroes and Indians of this country. In fact, this work is the first in time, for it antedates our foreign missionary endeavors, and is as yet our greatest and most real achievement. It was our apprenticeship, our first conquest for Christ and the first fruits of our zeal for the spreading of the Kingdom of the Saviour, and, therefore, should be first in our affections, our charity and our duty.

These races naturally have the first claim upon us, for they dwell amongst

us, and charity begins at home. We Catholics must regard them as our wards, and ourselves as their apostles. They can, in truth, complain of their benighted condition as in some measure due to our spiritual neglect of them.

As we have said, our zeal for these souls has long since been stirred and God has, indeed, blessed our efforts. Catholic work among the Negroes and Indians has prospered, as has all the preaching of Holy Church throughout the ages. But this is very far from saying that the conversion of these peoples is anywhere near completion, or that we Catholics have, even in a considerable measure, sensed either our opportunity or our duty. Only a third of the Indians are as yet Catholics, and of the twelve millions of Negroes, four or five millions are without any church affiliation and only two hundred and fifty thousand are members of the true Church. How few Catholics seem to realize that the souls of these will be required at our hands!

This, then, is one duty to which all may well give some thought at the beginning of this holy season. As we strive to begin the work of setting our lives right with God, surely we cannot better begin or more effectively insure the blessing of heaven upon our good purposes than by acquitting this duty of giving to the work of catholicizing the Negroes and the Indians; and by giving, too, not according to what we think will meet our strict duty, but rather according to the measure of worthy, Catholic generosity that is ever prompted by a grateful appreciation of our blessed gift of Faith.

We appeal to you, dearly beloved brethren, especially in the name of the devoted and heroic nuns and priests who are laboring year in and out among

the Negroes and the Indians, while you give them and their work but a passing thought and a mite only once in the whole year. These men and women are your brothers and sisters, who have left homes and surroundings like yours, to give their whole lives in order that poor, unbelieving people may come to know the good God and the loving Saviour of mankind. They are toiling and praying this day, while you are listening to their appeal.

Briefly, dear brethren, their appeal to you is but this: "Give us the means to live and to work!" They ask for food and a poor lodging for themselves, for chapels wherein they and their converts can worship, for schools where they can receive and teach those who so readily come to them for the knowledge and the Bread of Life. What is lacking is the money, the help that you can give but have not given or have not given generously. We ask you to give an earnest thought to these chosen souls, of whom the world and we are not worthy, yearning to do what they can easily, surely do, if you but help. No Catholic heart can disappoint them. Surely they have trials enough, contending with ignorance and with the malice of the enemies of our holy Faith. But, sad to say, their sorest trial is the disappointment that comes of the indifference and the neglect on the part of their fellow-Catholics.

It is simply a matter of your support that determines how many or how few will be the laborers in this part of the Lord's vineyard and how much or how little they can do. There are more than four hundred priests of God and two thousand consecrated women who look to you, who appeal to you, that their lives may not be spent in vain, even that they may live and toil, and that they may have the strength of body as well as the energy and courage of soul for many more years of service. They assure you truthfully that there is only one limit, under God, to the work that they can accomplish, and that limit is your sense of duty, your charity, your generosity.

Beloved brethren, we feel that we do not do our full duty either to our noble missionaries or to you, unless we have made it clear that it is a sacred obligation for every Catholic to contribute to the support of these missions. For you must be reminded that charity towards our neighbor means especially that we have in our heart the needy, the wretched and, above all, the spiritually neglected, who know not God, nor His Divine Son, nor His Holy Church, and who, through no fault of their own, see not with the eyes of Faith, who have not the life of grace, nor feed upon the Bread of Life. Towards these we are obligated by charity. One and all, we must perform the works of spiritual and corporal mercy towards them. Since we cannot all be missionaries, we acquit our duties by sending others in our stead, by maintaining them, by furnishing them the means necessary to accomplish for us our duties of charity and mercy. With the Apostle Saint Paul we can all say, and must say, "Woe is me, if I preach not the Gospel of Jesus Christ."

All thinking men in our country give much anxious thought to the problem of these races, as to their present and future, both politically and socially. We are concerned mostly about their spiritual and eternal welfare, which chiefly matters, and which, if secured, will most certainly be the solution of many of the temporal problems and will vastly promote our beloved country's good.

It is for us, then, to contribute to this happy and blessed consummation by our earnest prayers for the missionary priests and nuns, and by our generous giving of money for the continuance and furtherance of the work of the conversion of the Negroes and Indians of our land.

- ✠ DENNIS CARDINAL DOUGHERTY,
Archbishop of Philadelphia.
- ✠ PATRICK CARDINAL HAYES,
Archbishop of New York.
- ✠ MICHAEL J. CURLEY,
Archbishop of Baltimore.

Survey of the Negro Missions

THE excerpts from the communications of the various Bishops and of the priests engaged in work among the Negroes which are presented in this report have been selected, first, to give a glimpse of what is being done here and there in the country to preserve the faith in the Catholic Negro and to win others to the Church; secondly, to make known the urgent needs of the missions; and, thirdly, to enable the reader to form some conception of what might and should be done in this field.

The statistics of the Negro missions, which are to be found on another page, are a rough quantitative statement of efforts and accomplishments. They show that 180 priests are exclusively engaged in working for over 200,000 Catholic Negroes and in trying to win others to the Faith. The number of converts reported is about 1,700, but this figure is incomplete.

Five hundred others might be conservatively added to it. The reports show 189 Catholic schools with an enrollment of 28,409 pupils. Of this number, the majority are Catholic children, although some schools have a proportion of non-Catholics as high as eighty and ninety per cent. Steady, if not spectacular, growth is almost everywhere discernible.

One of the notable features of the work of the year is the establishment of

the following new mission-parishes: Holy Saviour's, Philadelphia; St. Nicholas, St. Louis, Mo.; Holy Trinity, Cincinnati; St. Odilia, Los Angeles; Donaldsonville, Scott and Carencro, La.; Plateau, Ala.; Fernandina, Fla.; Tulsa and Okmulgee, Okla. New schools were opened at Holy Saviour's, Philadelphia; St. Odilia's, Los Angeles; Pear Orchard, Texas; and Prairie Basse, La.

Very significant is the interest in the spiritual welfare of the Negro that is manifested in the great metropolitan cities. In Philadelphia, St. Louis, and Cincinnati new parishes have been organized during the year and are already giving a good account of themselves. Likewise, the work is being pushed vigorously and with marked success in the older parishes of these cities, as well as in Baltimore, Washington, New York, Brooklyn,

Cleveland, Chicago, Milwaukee, and Kansas City. The colored population of all these cities is increasing by thousands each year. The northern industries, deprived of their

former supply of foreign immigrant labor, are luring the Negro from the southern farms to the shops and factories. These émigrés, unsettled by the new environment, by greater freedom and wider economic opportunities, are fast drifting away from their churches.



QUEEN OF THE MISSIONS

Summary

In the North

Recent surveys show that one-third of the northern Negroes professes no religion. A great and urgent missionary opportunity is thus brought to the very doors of the populous and prosperous church of the North.

The southern missions, shackled by poverty, display, nevertheless, a progress that is both surprising and highly creditable. In spite of heavy losses due to emigration, they are not only filling up the gaps in their ranks with new recruits, but they are also increasing their membership. The creation and enlargement of a flock is, however, but one phase of their activity. The recovery of the lost sheep is equally a part of their work. As among Catholics of other races, there is leakage among the Negroes, for their faith is exposed to the same, as well as to peculiar, disintegrating forces. Owing to the dearth of priests and the lack of schools, heavy losses have been sustained in the past among the colored populations of Louisiana and Maryland. It is to be feared that even now many are still being lost to the Church. This is all the more unfortunate, for it might be prevented if only funds are available for building churches and schools and for

maintaining them. The prevention of further losses and the recovery of the Catholics who have drifted away is an important but, under the circumstances, a very difficult problem for the Church in the South.

The Catholic school is everywhere a vital factor in the work. Every Negro mission practically has at least a primary school attached to it. Of its religious influence in the case of the Catholic child, nothing need be said. In most of these schools there is an attendance of non-Catholics; often, in fact, they are in the majority. Faith is thus brought to these children and to some of their relatives, and much prejudice and ignorance about the Church is dispelled. The lessons of the school also help many to improve their condition and to become more valuable members of society.

There are also about a dozen high schools. They are in every instance very successful and prove the desirability of many others. In these days of educational and economic opportunity for all, the more intelligent and ambitious young colored people cannot be blamed for aspiring to be some-

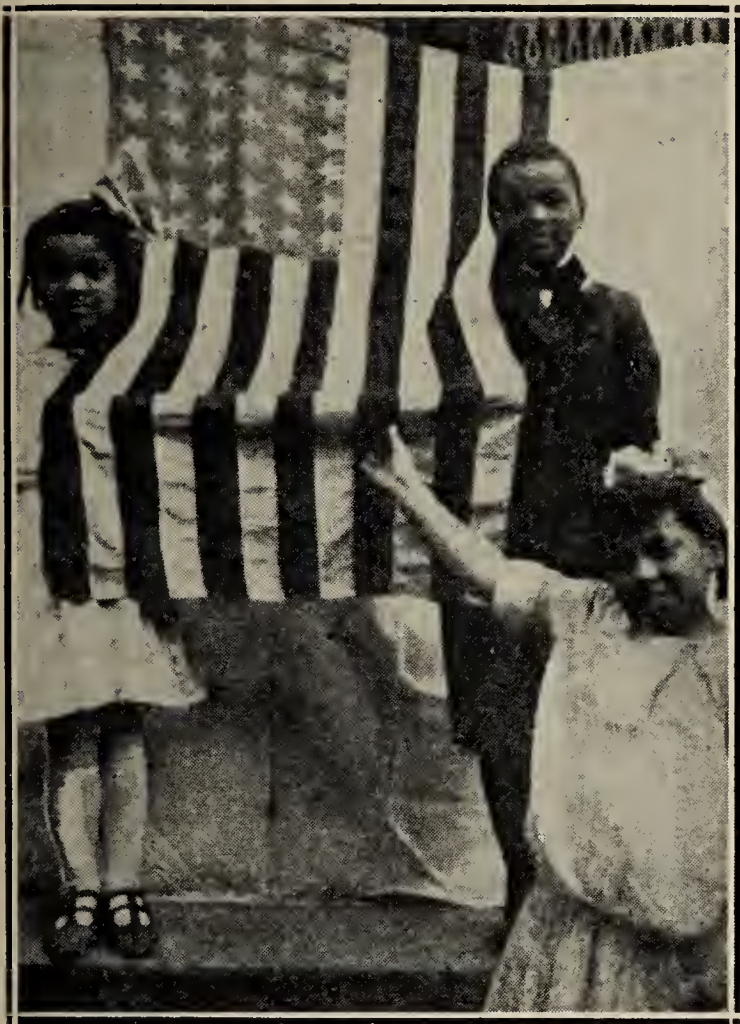
Southern Missions

Work of the Schools

High Schools



ST. PETER CLAVER'S INDUSTRIAL SCHOOL IN CHARGE OF MISSION HELPERS OF
THE SACRED HEART



FOR GOD AND COUNTRY

thing more than hewers of wood and carriers of water as were their fathers. Besides this laudable motive, the deepening conviction of the race that it must provide itself with its own leaders and itself satisfy the keenly felt, but unfilled, needs of its rapidly growing urban population, accounts for this demand for greater educational advantages. Sectarian and public institutions are arising to meet this demand. The best of the Catholic youth and the leaders of tomorrow are lost to the Church if some provision is not made for their higher education.

The inauguration of college courses at Xavier College, New Orleans, marks a notable advance in the work of Catholic Negro education. This institution is in charge of the Sisters of the Blessed Sacrament and has an enrollment of 450 colored students, both boys and girls. It owes its existence and is chiefly indebted for its support to Mother Katharine Drexel, the munificent benefactor of the Negro and

the Indian missions. Out of consideration of the great importance of this work, the Commission has granted to this new college an appropriation of \$20,000.

The excellent work that is being done is itself an eloquent tribute to the devotedness of the 180 priests and the 1,000 Sisters who are giving their lives for the salvation of the Negro. To them, under God, belongs a double credit. This noble little group of men and women not only labor ceaselessly for the spiritual interests of their flock, but they must also give more of their life's blood to find means of paying the expenses of their missions. From answers to a questionnaire sent out during the year, the inadequacy of the assistance received from the mission boards and organizations by the different priests and Sisters was too plainly revealed. The contributions of their poor people are also relatively small. A great part, often the greater part, of the burden of supporting the work falls upon the shoulders of the priest. The financial problem is for him a year-long agony. Already a poor man, he must become a beggar for Christ's sake.

Humanly speaking, the extension of the work and its advancement is as great as is possible, considering the general lack of interest among us in the missions and the meagerness of the aid extended to them. Yet, contrast the 100 Catholic churches with the 39,341 non-Catholic houses of worship, our 180 priests with their 40,000 ministers, our 189 schools with the 2,889 schools built through the aid of one organization, the Julius Rosenwald Fund! Need the moral be pointed out? Five millions of Negroes in this country are attached to no church. They speak our language and they dwell in our cities and towns. Where is there a mission field more accessible, more inviting, more promising in results?

Financial Problems

Opportunities

New College

New Mission in California

LOS ANGELES

Since the coming of its resident pastor last year, the colored parish of St. Odilia's has made splendid progress and the colored people have taken a great interest in it. Since, however, most of them are very poor, they can help little materially. We have also secured Sisters, who reside in the parish and who are devoting themselves entirely to work among colored people.



FIRST COMMUNION CLASS. ST. ODILIA'S MISSION, LOS ANGELES

Since the last report the location of the Negro parish had to be changed, because of the movement of the colored population to another part of the city. Property was acquired and a temporary chapel, rectory and convent equipped, at a cost to the diocese of \$21,139.27.

The little chapel is already far too small to accommodate the congregation and a new church must be erected. The pastor is working on plans for this building, which will cost at least \$25,000. If an appropriation of \$5,000 could be given for the first year for ordinary expenses, and \$6,000 for the new buildings, it would be a wonderful help to the parish. Practically a whole plant must be built.

Owing to the large influx of refugees from Mexico, who are in dire need, it is impossible for us to do much for the colored people. If sufficient help can

be given to the Negroes, we ourselves can be more generous to the poor exiles who are coming here in such numbers.

✠ JOHN J. CANTWELL,
Bishop of Los Angeles.

Colored Priest and Colored Sisters

CORPUS CHRISTI

The Negro parish in Corpus Christi, has been gradually developed through the splendid work of Father Mark Moeslin, C. P. His zeal and self-sacrifice have been very exceptional, but this has told on his health and his strength. Due to this he is leaving us, I am very sorry to say.

I have made arrangements to introduce a colored priest to replace him. He has, in fact, already arrived. Colored Sisters will have charge of the school. Not only is the parish well organized, but the church property is in very good condition, for Father Mark devoted the money, granted by the Commission, to the upkeep and improvement of the church, the school, and the residences of the pastor and of the Sisters. The colored priest can devote himself solely, for the first few years at least, to the spiritual care of the congregation. This is the first venture in the far South to introduce a colored priest and colored Sisters.

This change is going to make a greater demand upon me. Only a Father Mark could and would do and live as he did during the past nine years. The priest's salary will have to come from the contribution of the Commission now. The introduction of a new set of Sisters will probably lessen the little income that was obtainable from the school, until the new arrangements have become settled.

The Commission has certainly placed me under an eternal debt of gratitude for the help which it has sent each year.

✠ E. B. LEDVINA,
Bishop of Corpus Christi.

Glimpses of Southern Missions



AFTER CONFIRMATION AT CATHOLIC CROSS ROADS, RITTER, S. C., RT. REV. WM. T. RUSSELL, D. D., BISHOP OF CHARLESTON, REV. JAMES J. MAY, RECTOR OF THE CATHEDRAL OF CHARLESTON

DALLAS.—The year's work has been very successful in the colored parish in Dallas. A class of ten converts was received into the Church the first part of the year and I expect to have thirty more before December. The reception of the Sacraments by our people is most gratifying. Nearly ninety percent receive Holy Communion at least monthly. A cheap duplicating machine has proved to be a valuable aid. The first trial of two hundred invitations to non-Catholics brought to the Church the largest crowd that we ever had. We shall keep it working constantly.

Last June, seven girls were graduated from our school. They were well trained and would be an honor to any high school. Six of them entered colleges without having to pass an entrance

examination, a fact which indicates the high standards of our school. One of the girls intends to join the Oblate Sisters of Providence.

(REV.) F. NEIFERT, S. S. J.

C HARLESTON.—The school at Catholic Cross Roads has been re-organized. One of the girls of the parish, a normal-school graduate, has been in charge of it. The enrollment in September will be 125 pupils, and consequently one or two assistant teachers will be required.

The attendance at St. Peter's and at the Immaculate Conception schools has likewise increased.

We hope to begin building the new school in Charleston this fall. The work has been held up because of difficulty in securing a clear title to the land. I hope that the Commission will help me with this new project, which means a real expansion of our work.

✠ WM. T. RUSSELL,
Bishop of Charleston.

MOBILE.—All things considered, the progress of the missions is gratifying and shows the unselfish devotion of priests and Sisters engaged in this work. We are greatly in need of priests to take charge of new missions and Sisters to open schools. The lay teachers, while they keep the work going, do not satisfy the people or attract the children as do the religious.

All the missions report gains and, were it not that we are losing every year many good Catholic families by immigration to the north and west, our progress would be still more manifest. I would like to open up and develop some new missions during the coming year, but I can do nothing unless I secure the help of priests and Sisters to inaugurate the work.

✠ EDW. P. ALLEN,
Bishop of Mobile.

NASHVILLE.—The conditions in Jackson, Tennessee, are such that for financial assistance the mission is dependent upon the Commisison. Though there are few Catholics in this place, the future looks bright because of the school and of the zealous work of Father Klyn.

In Nashville a new rectory is needed. Much has been spent upon the present ill-built and uncomfortable house. It is and will continue to be a drain upon the small income of the parish. There are a number of converts made every year in this parish, some of whom are students of the public schools of Nashville. Obviously, converts from among the Negro professional class will be a great asset to the Church.

(REV.) J. M. MOGAN,
Chancellor.

SAN ANTONIO.—It is gratifying to note that our three Josephite Fathers are meeting with success and are patiently extending the Kingdom of Christ among our colored people. We are proud indeed to have the Mother-House and Novitiate of the Sisters of the Holy Ghost at San Antonio. We are edified to see these devoted Sisters, all daughters of the Isle of Saints, consecrate themselves with such admirable zeal to the lowly missions spread all over our Southland. They are worthy of our admiration, for they have taken a special vow to work among the poor Negroes, following the heroic example of St. Peter Claver, that slave of the slaves, for the sake of Christ. May I ask at least \$3,000 for the support of all these works so nobly carried out here in San Antonio, for the Negro Missions.

✠ M. DROSSAERTS,
Archbishop of San Antonio.

OKLAHOMA.—We have secured lots in Oklahoma City, and intend to build a combination church and school there, costing about \$11,000. Mother Katharine Drexel has donated \$3,000 to this mission.

A large piece of property was purchased in Tulsa. Four brick buildings

occupy the premises; one two-story apartment house, which can easily be altered into a school building; one large cottage, which will be changed into a church; and two small cottages which can be used for residences, one for the pastor and one for the Sisters.

Father Bradley is hoping to add a school for colored children at Okmulgee to his equipment. Mother Katharine Drexel has promised four Sisters for this school.

In general the work among the colored people is very consoling and has been productive of much good. One hundred and three converts were added to the Church during the past year. With increased church facilities this work will grow into magnificent proportions.

(RT. REV. MSGR.) R. SEVENS, V. G.,
Oklahoma City.

SAVANNAH.—The work of our missions for the colored people of Georgia was carried on with fair success during the past year. The conversion of the Negro population of the diocese of Savannah, however, will be slow and tedious. Our best prospects of future success must come through the schools established for Negro boys and girls. The Sisters who teach in these schools have given themselves unsparingly to their work and with marked success. The Fathers of the Society of African Missions, to whom all this work has been assigned, have been untiring in their efforts. During the year, however, some of them took sick and had to be absent from their posts.

Though material means are entirely secondary to missionary zeal and sanctity in the winning of converts, money, nevertheless, is very necessary. In addition to the usual appropriation, I make bold to ask for \$6,000 for the erection of a suitable church in Macon. The present structure is, and has been for some years, entirely inadequate. The foundations of a new church have been standing since 1918, but we have been unable to complete the work.

✠ MICHAEL J. KEYES,
Bishop of Savannah.

Large School Recruits Many Converts

MILWAUKEE

Our school is the field in which our work chiefly centers. It is indeed a small parish in itself, for we have 249 children under our care, a number which almost equals that of the adult portion of our mission, St. Benedict the Moor. Experience has shown that in this work the Catholic school is the recruiting ground of the Church. We find that parents are very anxious to secure for their children a Catholic education, even though they do not profess the faith themselves.

Our institution is a boarding school. Most of the children are from unfortunate homes, not only from the city and the vicinity, but from many distant points as well. Practically none of them has any very definite religion when they come to us, but before they leave school almost all of them become Catholics. Literally hundreds of worthy applicants are constantly refused admittance because of lack of accommodations, which means the loss of opportunities of winning many more souls to the true Faith.

There is an imperative need of a boarding high school in this part of the

country. A large class of boys and girls needs special care and protection during this most critical period of life. They are ruined going to and from a day school. Many parents are unable to exercise proper supervision over them. The majority of the children with us have only one responsible parent, who for that very reason has to work day after day and to be absent from home, in order to support him or herself and the children. When we dismissed our twenty-six graduates last June, one of the mothers remarked, "They should be entering your school rather than leaving it, for now they need your attention more than ever before."

An industrial education for the colored youth is preferable, for most of them would not be able afterwards to secure positions in offices. An industrial education, however, would fit its graduates to make a good living at other work. We feel that our effort is practically paralyzed without a school of this kind. Progress of the Church is impeded, for few Catholic marriages, by means of which good Catholic fami-

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GRADUATES OF 1926. ST. BENEDICT THE MOOR'S, MILWAUKEE. REV. PHILIP STEFFES, O. M. CAP.

*Arkansas Missions Poor But
Vigorous*

LITTLE ROCK

St. Bartholomew's Congregation in Little Rock built a convent last year. Though we appealed for a special donation, the Commission was unable to grant it, and so the parish has now a debt of over \$6,000. St. John's at Fort Smith needs a convent for the Sisters. This will cost at least \$5,000. The school at Hot Springs needs more room. If the Commission could double its allotment, half of it might be applied to the debt of the Little Rock congregation and the balance would materially help the other churches.

In reviewing the work, I think the most encouraging feature is the manner in which our colored Catholics are rallying to the support of the Church. Here in Little Rock, for instance, a congregation of one hundred and fifty souls raised over \$2,500 for the support of church and school. It should be borne in mind that all these people are poor. Most of them are employed as day laborers in the city or are small tenant farmers. Certainly their generosity compares very favorably with that of their white neighbors.

As to prospects, there is ever the same handicap—lack of priests. The pastor at Helena, a large and prosperous community, is very anxious to do something for the Negroes. Helena has one of the largest colored populations in the State. As soon as I can do so, I shall assign some diocesan priests to do the work among the Negroes, but just at present we are overburdened with work and desperately short of men.

The priests now engaged in this work mention two great difficulties in securing converts, the secret societies and marriage complications. These two factors keep many out of the Church. Moreover, I fear that many do not understand that the Protestant Negro has the same dislike for the Church as his white neighbor, though more intense in his expression of it.

The conversion of the Negro must be regarded in the same light as the conversion of the whites of the same section. Where there is a strong Catholic influence and where the Church is prosperous, the Negro will naturally be attracted to it, but where missionary conditions still prevail among the whites, it is more difficult to get the Negro to join the Church.

✠ JOHN B. MORRIS,
Bishop of Little Rock.

*Faithful Negroes Deserve Better
Church*

LOUISVILLE

While our progress among the colored people is slow, it is nevertheless of a lasting character, and is destined to serve as the foundation of a more intensive and widespread growth in the future. The colored people of our diocese are not lacking in generosity, but they are poor and do not earn big salaries. Their offerings, therefore, are not sufficient to provide funds for the propagation of the faith among their non-Catholic brethren, and are not even sufficient in some instances for the proper care and maintenance of the building dedicated to their service. The pastor of St. Peter Claver's Church, Louisville, Kentucky, whose church and school I regard as particularly worthy of assistance, writes me as follows: "Our little box church looks so very shabby that our Negroes show little inclination of attending. The Negroes are very proud in this respect. If the building is not nice, they stay away. The Protestants in our neighborhood have nice structures, built by the whites of their denomination." Our need of assistance in our work among the colored people is, therefore, quite apparent, and I sincerely hope the allotment for which I am applying will be granted to us, especially since it is less than what was contributed for this cause by the faithful of the diocese this year.

✠ J. A. FLOERSH,
Bishop of Louisville.

Building Strong City Centers

RICHMOND

The items contained in our report for the past year again bear out the wisdom of building up strong centers of Catholicity in the cities in preference to rural activities. Before we can think of digressing from the centers of population, our limited forces and our even more limited means direct us to solidify our city parishes and the schools attached to them.

It is wonderful to see how the work has been carried on in this diocese by the devoted missionaries. Record-breaking numbers attend all three of our colored parochial schools, promising more lasting results for the future than we dare hope for from individual conversions of adults, which phase of the work, however, is likewise creditable.

The colored people here live from hand to mouth, and the support that they can give is only nominal. But they are willing to do their best if they see that we are doing what we can for them. This is especially true of the schools which we have erected for their children.

The results attained, as compared

with those of preceding years, show a healthy and consistent increase of Catholicity.

Rev. V. D. Warren, S. S. J., of Norfolk, writes: "Our plan of developing the school has already borne good results. During the past year, for instance, we received eighty converts into the Church at one time. This month another class of one hundred will be baptized. Our school opened this year with an enrollment of 885 children. Several hundred had to be turned away, due to a lack of accommodations. The work of the high school department is very satisfactory. Now our own grammar school furnishes recruits for the high school. A wonderful Catholic atmosphere permeates the entire institution.

"This year I have ten lay teachers, each of whom I pay \$50 a month, and seven Sisters whose salaries are \$25 a month. Hence my expenses for salaries alone are \$675 monthly, or \$6,750 for the school year. If it were possible to obtain a special appropriation covering my salaries for one year, this would give me a chance

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GRADUATES OF ST. FRANCIS DE SALES INSTITUTE, ROCK CASTLE, VA.

Splendid Convert Record

CHICAGO

The Negro parish in Chicago was for many years St. Monica's. The church and the school there, which were only shanties, became entirely too small for the congregation. Two years ago we were asked to abandon St. Monica's and to transfer the congregation to St. Elizabeth's. This had formerly been one of the best parishes in the city, but as the character of the district changed, the people moved out and today only five white families remain here.

Although the church and the school are really fine structures, they were in need of extensive repairs. We had, of course, considerable financial difficulties at first, and still have, for that matter. Yet, the poor people are very generous and nobly support the work.

In other respects, the parish is flourishing. Take for instance, the school. We have a teaching staff of twenty-two Sisters of the Blessed Sacrament. In the primary department we have 1,037 children and in the high school ninety-three. The congregation itself is growing fast. Five years ago we had about 500 people, whereas today at least a thousand adults and almost that number

of children attend the services every Sunday. These results, however, are the fruit of much effort, for the work is very difficult.

Our parish is made up practically of converts. Now it must be said that the Negro is not anxious to become a Catholic. He is usually treated coldly in the white parishes and his children are not wanted in the Catholic institutions. Marriage complications constitute another serious obstacle to conversion. All in all, it is hard to win the adult Negro. I find, however, that when they are well instructed, the colored people make good, loyal Catholics. They rarely miss Mass on Sundays, they frequently receive the sacraments and they give generously to the Church.

The principal work is done in and through the school. The majority of our 1,140 school children are non-Catholics. But most of them will eventually become Catholics and will bring with them their parents and friends. Last year (1926) we received over two hundred converts into the Church.

(REV.) J. F. ECKERT, S. V. D.,
Pastor.

Building Strong City Centers

(Concluded from page 13)

to get on my feet and spend a year in convert work in the school and amongst the adults. I know, with God's help, we would have a harvest that would be scarcely believable.

"I believe that if the Catholics of this country knew what can be done amongst the colored people in making Christ and His Church known and loved, they would be only too glad to help sustain the hands of the priests and Sisters who have given all for Christ."

(V. REV.) FELIX F. KAUP,
Administrator.

Large School Recruits Many Converts

(Concluded from page 11)

lies are built up, are possible under these circumstances. We are willing to enlarge our school to meet this need, if we can obtain the necessary means. We now control two entire blocks in a most desirable location. It adjoins the proposed new civic center of Milwaukee and is situated near the public library and museum, the school board buildings, and an immense industrial school. To realize this project, we need large new dormitories and class rooms.

(REV.) PHILIP STEFFES, O. M. Cap.

Opportunities in Mississippi

NATCHEZ.—I respectfully ask the Board to give to the Diocese of Natchez the usual allotment of \$6,000 for general distribution. This sum is divided in such a way each year that each of the workers amongst the Negroes and Indians in the diocese receives some portion of it. It helps them to live and to meet the ordinary demands of their work. Without it the work in the diocese would be badly crippled and in many cases existing organizations would have to be abandoned.

De Lisle is a mission attended by Father Sweeney of Pass Christian. They have a nice church there, where Mass is said three Sundays in the month for more than three hundred people. Here, there are more than one hundred Catholic children who are not only deprived of a Catholic school education, but even of any education worthy of the name. We are badly in need of a school for these children and could

build a suitable one for about \$5,000. If the Board can see fit to give a reasonable amount towards this, I will see if I cannot in some way or other raise enough to enable Father Sweeney to get started on this work.

At Greenville, Father Jacobs finds it imperative to build a new church. On my last visit to Greenville, I went over the matter with him and found that the present chapel in the school building that he has been using as a church up to the present, has been rendered unsafe, due to the sinking of part of the foundations. It is going to be absolutely necessary for us to do something because we cannot run the risk of bringing his people together in this building. We must build a new church. Father Jacob's congregation of course is small, though growing, and unable to stand the expense of a new building. While I have about \$2,500 for him, yet this is far from sufficient to carry out the work. If we could get another \$2,500



FIRST COMMUNICANTS, GREENVILLE, MISS. REV. P. A. JACOBS, S. V. D., PASTOR

from the Board, he might start his work and carry as a debt the amount above this that would be required for building a nice church.

Father Reilly, of Biloxi, writes that his school is badly in need of repair. The roof leaks, the school is badly in need of painting and the fence is partly broken. In order to keep his school from remaining in a dilapidated condition, since his people are too few and too poor to do this work from their own funds, it is necessary that he ask the Board for a donation. He estimates that the total cost of repairs to the school will be about \$500.

Father John Hoenderop, of Vicksburg, writes that he needs repairs on the roof of school and convent and other repairs to the extent of about \$800.

Father Baltes, at Bay St. Louis, finds it imperative to enlarge his convent in order to accommodate the Sisters. They expect an additional Sister for the school. The number they had last year could scarcely be accommodated in the small dormitory, for there was scarcely standing room between the beds. Father Baltes is already carrying a debt of about \$12,000, bearing interest at 6 per cent. This is a terrific burden and makes it absolutely impossible for him to borrow any more for the convent.

✠ R. O. GEROW,
Bishop of Natchez.

Seminary for Colored Students

NATCHEZ

Three of our first graduates entered the novitiate of the Society of the Divine Word, East Troy, Wisconsin. They were deeply impressed by the fraternal cordiality of the twenty-five white boys who entered at the same time and with whom they now form a religious family. Our kind Bishop, Rt. Rev. R. O. Gerow, was present at our first graduation exercises last June; in fact, he himself presided at them. His farewell words to the graduates were worthy of a kind father and true Bishop of the Church.

I do not exaggerate when I say that the help received from the Commission last year kept our seminary open. We have received scarcely any other financial aid. The response to appeals, addressed to individuals, becomes more and more discouraging, although we made the most earnest efforts to arouse the interest of Catholics in our institute. It would mean bankruptcy to borrow money to cover our running expenses, for we find it very difficult to pay the interest on the loan we had to make in order to complete the building. We earnestly request an appropriation of \$10,000 this year, for we are sorely in need of funds for running expenses and for a few necessary improvements on the buildings.

(V. REV.) M. CHRISTMANN,
Rector.

NOT YET ABROGATED

"In universis harum regionum diocesibus quotannis, prima Quadragesimae Domicae, collecta fiat, et summa inde proveniens mittatur ad commissionem pro missionibus domesticis (i. e. Nigrorum et Indorum) instituendam. Hoc vero modo distributio fiet. Pecunia ex hac collecta primae Dominicae Quadragesimae derivata in diocesibus, ubi Societas pii Operis de Propagatione Fidei jam existit, tota impendatur a commissione in juvandis Indorum et Nigrorum missionibus." Concilii Plenarii Balt. III Acta et Decreta, Tit. VIII, Caput II.

Hopes and Hardships of City Missions

PHILADELPHIA

Within the limits of the parish of Our Holy Saviour, there are between 30,000 and 50,000 colored people. Of this number only 500 are Catholics, whereas 15,000 or 20,000 belong to no church. In this same territory there are thirty or forty colored Protestant churches.

During the past year and a half we have received more than thirty converts into the Church, baptized fifty infants and revalidated a number of marriages. We have about seventy-five prospective converts under instruction. Many non-Catholic parents have requested that their children be admitted to our new school, which we opened in September.

Of our 500 Catholics, many are children. Many of our Catholic adults frequently attend nearer churches. Consequently, those upon whom we can depend for support are comparatively few.

Since the parish is situated in the heart of a large city, where social and educational activities are highly developed, we cannot hope to draw the colored people to us if we offer them only poor accommodations. For these reasons, we are now planning alterations and additions to our buildings, which will cost \$18,000.

Four Sisters of the Blessed Sacrament are in charge of the new school. With the aid of an assistant priest, we could have sufficient Masses for our people and could better grasp the wonderful opportunity here offered for missionary activity.

(REV.) VINCENT A. DEVER.

The problem of bringing the knowledge of God and religion to the colored people in this part of Philadelphia is becoming more and more difficult each year. The population is very rapidly increasing and is scattered over a large area. The souls of hundreds of these poor people are still in the deepest darkness. We are very anxious to open catechetical centers in various places. But we are not able to do this for lack of time and means, for our expenses far exceed our ordinary income and, as a result, much of our time is consumed in the effort to make up the deficit.

In our parish, St. Peter Claver's, there were 148 baptisms during the past year. Eighty of the catechumens were adults and converts and the other sixty-eight, children. In May, sixty-four children made their first Communion.

(REV.) J. J. MCGUIRE, C. S. Sp.



ST PETER CLAVER'S SCHOOL, PHILADELPHIA

Gathering in the Harvest

ST. LOUIS

In the Archdiocese of St. Louis the work is being pushed with vigor and success. The facts set forth in the detailed reports of the various parishes, forwarded by the Rt. Rev. Chancellor, Msgr. John J. Tannrath, demonstrate this and fully justify his comment: "All the priests engaged in this work give very satisfactory and encouraging accounts of the results obtained in their respective parishes. We can truly say that no expense or effort is being spared to provide all possible care for the colored Catholics and to advance the work."

"There are always a number of adults," writes the pastor of St. Elizabeth's, "asking to become Catholics, and we have classes for converts three evenings a week. A large number of non-Catholic children come to our school, which has an attendance of 178 pupils. On our census list we have the names of 250 families."

St. Nicholas has now become a Negro parish. Two Fathers of the Divine Word have been given charge of it, and the Sisters of the Blessed Sacrament now have the care of the large school of 474 colored children. The colored portion of St. Patrick's congregation is steadily increasing. "There have been 189 baptisms of Negroes here in the past two years," says Father Dempsey, the pastor. "The harvest is ripe. There is no prejudice in the neighborhood. All the colored people could be brought into the Church if we had a school and a nursery."

The Helpers of the Holy Souls conduct a social center for the colored women and visit the sick poor, both Catholics and non-Catholics, in their homes and in the hospitals. Last year they prepared twenty-six adults for baptism.

The country places are not being neglected. Rev. A. J. Garvy, S. J., who is in charge of two parishes, Anglum

(Concluded on page 24)

Beginnings in North Carolina

RALEIGH

Despite the poverty-stricken conditions in Wilmington and in New Bern, the fact that the congregations in these two places have been augmented by at least 300 conversions during the past few years points to a future of great possibilities. The realization of this hope, however, depends entirely upon our establishing more and more schools in the colored settlements. There are fifty cities in the State of North Carolina, each with a population of between 5,000 and 10,000 Negroes, where such work as has been done in Wilmington and in New Bern could be duplicated with equally impressive results. In one of these cities, Washington, N. C., an acre of land has been purchased at a cost of \$2,000. Although there are only three Catholics here, yet at the Sunday services, which are held in a rented hall, we have an attendance of about 100 colored people.

Another event of the year deserves notice. The school at New Bern, which was formerly taught by lay teachers and recent converts, is now in charge of the Sisters of the Immaculate Heart of Mary. Lay teachers, it must be said, are a failure as regards planting the seeds of Faith in non-Catholic pupils. The success of a school is almost entirely dependent upon its being under the direction of Sisters.

In a diocese with a population of 1,000,000 colored people, of whom only 353 are Catholics, it must be frankly admitted that the Church is making no appreciable advance. Furthermore, considering that an allotment of \$2,000 represents less than half the amount that is necessary to sustain two struggling missions, we can scarcely look hopefully into the future unless a substantial increase in aid is given to us. In addition to the regular appropriation, I ask for a special donation of \$5,000 for a school and church in Washington.

✠ WM. J. HAFEY,
Bishop of Raleigh.

Louisiana Missions

NEW ORLEANS

I respectfully ask the Commission to allot for this diocese the sum of \$6,000 for our colored mission work. If it is possible for the Commission to grant us several thousand dollars as an emergency donation to help the Fathers in charge of the colored missions, whose churches have suffered so severely in the hurricane of August 25, it would be a veritable godsend to them. Owing to the failure of the crops for several years, to say nothing of the heavy loss they have sustained by the recent storm, their missions are sorely in need of help to continue their ministry of evangelizing and educating the lowliest and poorest of God's poor. Apart from the fact that their people have not steady work in the farming sections, the remuneration which they receive for their labor, which is little less than

slavery, is a miserable pittance. As a consequence, the poor laborers and their families eke out a miserable existence on the barest necessities of life. And yet these poor people willingly give out of their poverty something for the support of religion and the education of their children. Their pastors as truly apostolic missionaries are happy to be an example to their flocks by leading most frugal lives.

When will our wealthy Catholics, who are but the stewards of God's bounty to them, be truly wise and make to themselves friends of the mammon of iniquity by giving freely of their superabundant riches to evangelize their colored brethren now perishing of spiritual starvation with their little ones deprived of the priceless boon of Christian education?

✠ J. W. SHAW,
Archbishop of New Orleans.



ST. AUGUSTINE'S SCHOOL, IBERVILLE, LA. REV. A. BOSCH, PASTOR. SISTERS, MARIAN-
ITES OF HOLY CROSS

Work of Holy Ghost Fathers

ALEXANDRIA

In spite of limited resources and some very discouraging difficulties, the Fathers of the Holy Ghost who are engaged in the work among the colored people, and the Sisters who have charge of the Negro schools, have done most creditable work during the past year.

The new parish in Shreveport needs assistance. It is important that it should receive generous support. Shreveport is a rapidly growing city, already numbering 70,000 inhabitants, about one-third of whom are Negroes. The pastor in charge of this little congregation of one hundred souls, Father Kirkbride, is doing remarkably well. Last year he had nine converts and this year will have a considerably larger number. But he realizes that no permanent progress can be made unless he has a Catholic school. He has already a good building for that purpose and has engaged Sisters, but he is unable to provide a home for them and to pay their expenses. A debt of \$2,000 on the church and school building obstructs the realization of his plans for the school.

The parish in Alexandria is spiritually prosperous and is under able management. However, the zealous pastor and his little flock of only 400 souls have to struggle to meet their ordinary expenses and have not been able to meet an assessment for paving the street or to pay for some necessary repairs to the property.

The pastor of the Marksville mission, besides having to support himself and run the church on a very small income, has been forced to make repairs on the school that cost far more than he is able to pay.

Father Kelly, who is working like a veritable apostle on the hard and extensive mission at Spanish Lake, deserves help and encouragement.

I respectfully and most urgently ask the Commission to be generous to the hardworking priests and Sisters of the poor Diocese of Alexandria.

✠ C. VAN DE VEN,
Bishop of Alexandria.

Good Work Done in Lafayette

Since the last report, steps have been taken to organize two new parishes, one in Carencro, the other in Scott. This work must proceed slowly because of lack of means to put up the necessary buildings. Rev. J. P. Dolan, C. S. Sp., gives all his time and energy to these two places and feels much encouraged by the great good will shown by his people. But they are farmers, most of them only tenants, and their means are extremely limited, so that the funds needed for construction will have to come from the outside if these two projects are to be realized. The new school at Prairie Basse, which was built and is partly maintained through the generosity of Mother Katharine, was filled to overflowing the day it was opened. As only one teacher is employed, it is evident that she cannot do justice to the 105 children under her care. Almost as many more could be received if the school were enlarged and a larger staff provided.

The other places also need special aid: Abbeyville, which requires a resident priest to care for its large Catholic colored population, and Church Point, where there should be a chapel. We are not without hope that something will be done for these two places in the course of the year. If greater progress is not made in this part of the State, it is because of lack of men and means. We must be up and doing if we are to hold our people.

✠ JULES A. JEANMARD,
Bishop of Lafayette.

Work of the Josephite Fathers

We are happy to report continued progress in the mission field. The total number of colored Catholics under our charge is now 54,163, which is an increase of 2,869 over last year and of 37,180 compared with the figures of ten years ago. During the past twelve months 3,014 baptisms were reported, an increase of 417. Our fifty-seven schools had an enrollment of 9,857 children with an attendance record of better than ninety per cent. In these schools are 246 teachers, of whom 166 are religious and 80 lay women. One new school and seven teachers were added to the list. A new church was built at Donaldsonville, La., and another is in process of construction at Port Arthur, Texas. A new school at Pear Orchard, Texas, was opened in September and a new high school building in Mobile will be dedicated the first of the year.

In order to form a true estimate of

the self-sacrificing labor of our priests, one important factor must be given due weight, the inevitable loss consequent upon the steady migration of the Negro from the South to the North and the West. Most of our missions are in the southern dioceses and they suffer each year considerable losses on account of this northward trend of the Negro population. A priest often sees the work of years melt, as it were, before his eyes, his converts leaving with the others for points from which they seldom return. The real achievements of these southern missions are not revealed by a comparison of the mere statistics of successive years.

As is generally known, our priests on the colored missions labor in a field, which is not, except in the case of a few city parishes, self-supporting. The urgent needs of their mission often wring their hearts, and anxiety about the future



ALTAR BOYS, CHURCH OF THE INCARNATION, DEANWOOD, D. C. REV. M. L. GUMBLETON, S. S. J., PASTOR



REV. CHARLES F. MORRISSEY, S. S. J., WITH CHILDREN AT ST. PETER CLAVER'S SCHOOL, BALTIMORE, MD.

all but crushes their spirits. This leads us to remark that any financial plan or program for the future requirements of the colored missions which is based merely on present or past figures, must be pronounced absolutely unsatisfactory. It were pitifully unjust to lose sight of the needs which the future expansion of the work will create. The work is growing. Ten years ago, St. Joseph's

Society had 16,983 colored people under its care; today it has 54,163. Ten years ago, 3,961 children were enrolled in its schools; today there are 9,857. Proportionate gains may be looked for during the next decade, provided that the missions in this field receive the assistance to which their past success entitles them.

Future success depends, however, not only on financial aid for the missions themselves, but also on a wise provision for supplying workers in the field. The new buildings of our Epiphany College, at Newburgh, N. Y., were dedicated by His Eminence Cardinal Hayes May 1, 1926. While our enrollment of nearly a hundred students is a record number and promises well for the future of the colored missions, we regret to say that we could not think of accepting any more boys than we have at present, for even now the running expenses of this institution and the interest on its debt are a crushing burden. We earnestly beg the Commission to grant us again an allowance of \$10,000 for the College. With this aid we can not only carry on, but we can also reduce the debt on the buildings. Our only other source of income are small benefactions, secured with much effort and difficulty. We also beg the Commission to remember the needs of our various missions.

(V. REV.) LOUIS B. PASTORELLI, S.S.J.
Provincial.

III. PLENARY COUNCIL AND THE COLLECTION

"Let a special collection be taken up in every diocese of this country on the First Sunday of Lent of each year, and let the proceeds thereof be sent to the Commission which is to be established for these domestic (i. e., Negro and Indian) missions. The distribution of this is to be effected in the following way. The money, which is derived from this collection in the case of dioceses wherein the Society for the Propagation of the Faith already exists, is to be expended by the Commission in the interest of the missions among the Indians and the Negroes." (Decreta, Tit, VIII, Cap. II).

Missions North, East and West

O M A H A.—The results accomplished at St. Benedict's, since its inception, eight years ago, are considered by all to be remarkable. We began with one practical colored Catholic, and nothing in the treasury. We organized, started a catechism class, and bought a private house for services. After three years of occupation we outgrew this house, sold it at a good price and bought a discarded Methodist church. Three years ago we secured two Sisters and began our school with fifteen pupils. This last year, our school registration was almost 100. This coming year we shall have seven grades besides the kindergarten, which will require three teachers. How we are to pay our teachers, equip the school, heat it, keep it clean, and maintain it at the standard required by the city and state ordinances, we do not know. But we trust to Providence and the liberality of the Commission. Last year, with the help of the Commission we cleared off our debt; and now we own real estate valued at \$18,500 and equipment at \$2,000. But we must buy the adjoining property for necessary expansion before it is too late. And then our new school building, the cost of which is estimated at \$40,000, is waiting to be erected.

(REV.) FRANCIS CASSILLY, S. J.

B U F F A L O.—I might observe that in Buffalo, we face the same set of problems as do the other northern cities, in trying to keep the Faith in the hearts of the Negroes. Many have come to us from the Southern States and from the West Indies during the past few years. New surroundings, greater liberties and new temptations, constitute great obstacles to their spiritual advancement.

Our work among the colored people in Buffalo, however, is fruitful and the results are satisfactory. But the people

are poor and unable to support a pastor. The present property of the mission is now for sale. When new property is secured and a suitable church is erected, greater progress can be expected. The present building is ill adapted to the purpose which it has to serve. It was formerly a dwelling, the first floor of which is occupied by the priest and the second floor used as a chapel. This arrangement has not been altogether satisfactory.

(V. REV. MSGR.) JAMES H. MURPHY,
Vice-Chancellor.

B E L L E V I L L E.—East St. Louis is an industrial center and nine-tenths of its large Negro population are common laborers. Most of these people have migrated here from the southern States. It is not surprising, therefore, that their attitude towards the Catholic Church should be one of indifference, or even of mistrust and hostility. But that wall of prejudice is crumbling, slowly, it is true, but surely. This is perhaps the finest achievement of our colored mission in this city.

A steady increase in the attendance at our school holds out bright hopes for the future. The school is indeed an active center, from which Catholic ideas and ideals are broadcast. More than two-thirds of our non-Catholic school children attend the Sunday-school classes. Our school building, however, is an improvised structure and lacks that appeal to the Negro's imagination, which cannot but be strongly impressed by the imposing and well-equipped public schools. This is a distinct drawback but yet, taking into account this and other obvious disadvantages, our attendance has been good and in point of quality distinctly superior to that of the public schools.

(REV.) P. HARRING, S. M. A.,
Pastor.

NEW YORK.—The attendance at Mass and the Sacraments in the church located in the Harlem district has increased remarkably during the past year. Of course we, like other churches in New York City, suffer from the blight of careless nominal Catholics, but we are edified and encouraged by the zeal of the numerous body of faithful members and especially by the serious converts who are seeking instruction not only in the churches for colored people but in many of the others as well.

(RT. REV.) THOMAS M. O'KEEFE.

WILMINGTON.—The colored work in the Diocese of Wilmington, is in charge of the Josephite Fathers and the Franciscan Sisters of Glenn Riddle, Pa. There are two institutions, an orphanage for colored boys in Wilmington and an industrial school at Clayton, Del. There are about a hundred and forty boys in these institutions. Besides the boys, there are about one hundred and fifty colored Catholics in Wilmington and a few Catholics at Clayton.

The way is being prepared for converts. Another priest is expected next year who will devote his time to convert making. The colored people of Delaware are for the most part Baptists, although a few belong to other denominations. These people are firmly held together by beneficial and social societies, so that there are but few converts. Prejudice is being broken down and hopes for the future are very promising. We trust that the Commission will grant us the usual allotment.

✠ E. J. FITZMAURICE,
Bishop of Wilmington.

LEAVENWORTH.—The work in Kansas City, Kans., has a bright future. Our biggest handicap is our debt. We started the church and school with a fund of only \$2,500, gathered by the people before the arrival of the priest in 1924. It was necessary to borrow more money in order to carry



A SCHOOL WITH A BRIGHT FUTURE

on. Now the interest charges are \$400 each year. Unless substantial assistance is given soon, it will be necessary to close the school. The school costs us over \$1,400 each year, nearly \$1,000 of which goes to the two lay teachers. We have not been able to secure Sisters. The Negroes contribute generously and are very enthusiastic, but the wage earners are few. The parish certainly needs help if it is to continue.

(REV.) ANGELUS SCHAEFER, O. F. M.

Gathering in the Harvest

(Concluded from page 18)

and South Kinloch, writes: "In both places are rich harvests ready to be gathered. More social and parochial activity, however, is needed to counteract the Protestant influence, though our Catholics, when once properly instructed and cared for, are not easily influenced by these Protestant enticements. Those who have fallen away have been ill-instructed or neglected. Each of these places needs a separate pastor and each is now larger than many country parishes. In South Kinloch, especially, there is opportunity to build up a thriving parish, which in a very short time should be self-supporting and which would prove a wonderful consolation in the simplicity, docility, natural piety, and ready cooperation of his people, to the priest in charge of it."

Negro Missions*

<i>Diocese</i>	<i>Catholics</i>	<i>Churches</i>	<i>Priests</i>	<i>Baptisms</i>		<i>Schools</i>	<i>Pupils</i>
				<i>Infants</i>	<i>Adults</i>		
Alexandria.....	5,500	7	5	225	15	7	981
Bahama Islands...	5,000	12	7	98	50	14	760
Baltimore.....	36,000	15	21	845	223	17	2,531
Belleville.....	250	1	2	8	35	1	170
Belmont Abbey...	150	2	1	6	3	2	75
Brooklyn.....	.....	1	2	....	...	1	168
Buffalo.....	400	1	1	7	12	0	0
Chicago.....	2,000	1	3	113	203	1	1,037
Cincinnati.....	.....	2	2	....	...	1	216
Charleston.....	1,000	2	2	55	4	3	630
Cleveland.....	.....	1	1	....	...	1	145
Columbus.....	.....	1	1	....	...	1	117
Corpus Christi....	108	1	1	0	18	1	86
Covington.....	100	1	1	12	....	1	33
Dallas.....	275	1	1	8	19	1	319
Detroit.....	506	1	1	19	12	0	0
Galveston.....	6,000	6	6	291	14	5	896
Indianapolis.....	500	1	1	15	5	1	85
Kansas City.....	400	1	1	16	27	1	197
Lafayette.....	60,000	10	13	1863	50	20	3,486
Leavenworth.....	500	2	3	15	31	3	193
Little Rock.....	500	3	3	31	16	4	740
Los Angeles.....	500	1	1	9	15	1	50
Louisville.....	1,600	3	2	19	10	9	592
Milwaukee.....	300	1	2	5	88	1	329
Mobile.....	5,500	17	10	579	...	17	1,530
Nashville.....	657	3	3	32	15	3	290
Natchez.....	3,400	17	15	174	94	13	1,800
New Orleans.....	30,000	13	21	....	...	20	4,400
New York.....	12,000	2	7	315	145	3	890
Oklahoma.....	1,105	2	2	43	103	0	0
Omaha.....	400	1	1	9	10	1	101
Philadelphia.....	3,000	4	8	135	122	4	500
Pittsburgh.....	.....	1	1	....	...	0	0
Raleigh.....	353	2	2	20	18	2	360
Richmond.....	1,445	5	6	45	103	5	2,060
St. Augustine.....	.....	6	2	16	32	5	575
St. Louis.....	8,000	4	3	287	99	6	774
San Antonio.....	500	3	3	15	14	4	466
St. Paul.....	.....	1	1	....	0	0	0
Savannah.....	1,200	5	10	47	84	5	1,657
Wilmington.....	500	2	2	20	5	2	190
Total.....	189,649	166	181	5,407	1,694	187	29,429

* These figures are, for the most part, taken from the official reports of the Bishops to the Commission, and are statistics for the year 1925. In spite of an effort to supplement and correct this table, wherever additional and more correct information was available, the figures remain in some places imperfect and incomplete.

The Rise of the Norfolk Mission

RICHMOND

St. Joseph's, Norfolk, represents the creative type of mission, for it is an agent and a product of convert work. The mission was established in 1889; the handful of Catholic Negroes from Maryland, who had settled here and formed the congregation, were looked after by a Josephite Father, who visited them from Richmond. He erected a two-story frame building, consisting of four class rooms below and a hall above to be used as a chapel. From 1889 to 1916 the school carried the children through five grades. Most of the pupils, however, were non-Catholics and many of them, after finishing the fifth grade, would attend a "College," conducted by northern Presbyterian missionaries in the city. Those who were attracted to the Church later attended St. Emmas or St. Francis at Rock Castle, Va. Some of these, after completing their studies, returned to Norfolk, but most of them would drift away to New York or Philadelphia.

When I arrived here in 1926, I took up a census and found that the congregation consisted of 121 men, women and children. There were few of marriageable age and the possibility of the increase of the congregation by natural growth was as remote as it had been in the beginning. In order to remedy the situation, I began adding higher grades to the school course and the attendance grew from 275 to over 500 in one year. After a while, we had all the grammar grades and a four-year high school course. The result of this move is this. We now have an enrollment of 885 children and of these over 200 are Catholics, as contrasted with only twelve Catholics in the school in 1916. Besides this, ninety children will be ready for Baptism in December.

The adult increase has been most encouraging. It has been 700 per cent in ten years. It would be greater if I had more time to devote to this work, but I am alone and cannot do as much as I

would like. I have, however, always a convert class of twenty or more under instruction. Next month twenty adults will be ready for Baptism. Counting the ninety children, 110 will then be received into the Church. Add to this eighty who were baptized last January and you will have some idea of the possibilities of this work. Long and careful instruction is given to the converts. Do they persevere? One would be surprised at the kind of Catholics they make, and this in spite of the bitter hatred manifested by our non-Catholic white neighbors. The kidnapping experience which I underwent on the night of September 1st was an outbreak of the animosity stirred up because of the number of colored people who are entering the Church. But thanks be to God, this feeling has not injured the work but has really brought a blessing upon it.

The expansion of the school necessitated rather heavy expenditures. Room had to be provided. The parish hall and the rectory were converted into school buildings. The interest on the debt that had to be incurred and the maintenance of the school are real burdens and much precious time has to be spent scraping together the money needed to meet these charges. Please do all that you can to help us.

The opportunities and the possibilities here simply make one fearful that he should not work hard enough. If I could have more time for instructions in the school and for spiritual work in the parish, ours would be truly a bright future.

I am profoundly convinced, after these eleven years of actual experience in the work, that the effort to convert the American Negro will surely succeed if the work is properly undertaken and supported. The Catholic Church needs but to make herself known in order to be loved by these poor, neglected people.

(REV.) VINCENT D. WARREN, S. S. J.

SERMON SUGGESTIONS

“Why help the Negro and Indian Missions?”



This sermon is contained only in copies of this report which are sent to priests. Copies, furnished to priests for the laity, do not contain it. *Reprinting forbidden. For use in pulpit only.*

Why Help the Negro and Indian Missions?

SERMON SUGGESTIONS

What are the Negro and Indian Missions?

They are three hundred struggling little congregations of Negroes and Indians, which dot the southern and western States. The forty congregations of Negroes in Louisiana and Maryland are made up mostly of the descendants of Catholic slaves. The purpose of the Church here is chiefly to keep alive in the hearts of these people the faith that was once taught their fathers by their Catholic masters. The greater number of the Negro missions, however, are in the other southern States. These are relatively young missions and are made up of converts and the children of converts. These are real missionary enterprises. During the past generation, they have rescued thousands of souls from hideous superstition and complete ignorance of God or from some vague form of Protestantism. All these missions bring the helps and consolations of religion to poor people, whose lot in this world is hard. Deprived of many of the advantages and opportunities which are free to the rest of us, their heritage is poverty, neglect and wretchedness. For the sake of their souls nearly two hundred devoted priests and one thousand religious women have cast their lot with this race. They live and work, unknown and unpraised, that God may be known, praised and served by these unfortunate people and that their lives may be uplifted and ennobled by the love of their Savior and by the hope of a better world to come.

Many of the Indian missions represent the work, begun and built up years ago by the intrepid and zealous pioneer priests who passed the frontiers of civil-

ization and entered the Red Man's land to bring to these original Americans the blessings of our faith. Entire tribes were thus converted and are still Catholics. They now serve the true God in the rude chapels on their reservations in the West. Religion is the one bright spot in their otherwise drab lives. Many of the other Indian missions are only of today or of yesterday. They are the outposts of the ever-extending Kingdom of God on earth. But there are 100,000 pagan Indians yet in our land. They are ignorant of the God Who made them and worshippers of the powers of darkness. The purpose of the Indian missions is to keep the faith in these children of nature, to educate and train their offspring to a Christian way of living, and to bring a saving knowledge of Him Who is the Way, the Truth and the Life to the tens of thousands who are ignorant of Him. Six hundred men and women, who could enjoy the comforts of civilization and the society of their own people, spend their lives on the wide, barren prairies and deserts of the Indian reservations to do this work of God.

Do the Negro and Indian Missions Need Help?

Every one of them originated in circumstances that remind us of the conditions of the Savior's coming into the world. Theirs was the poverty of Bethlehem. Their one asset was the apostolic priest who, under God, fostered the work. Knowing full well the difficulty and uncertainty of obtaining outside assistance, these priests have endeavored to make their missions self-supporting.

In some cases they have succeeded, at least partially. But both the Negro and the Indian are poor and the missions that can meet the modest requirements of church and school are few. Truly, theirs is now the poverty of Nazareth.

About 85 per cent of the southern Negroes live poorly on farms, while the rest work as common laborers. Their wages are scarcely sufficient to support their large families. They appreciate the benefits of the church and school and do their utmost to help the priest and the Sisters. In most cases, however, their contributions are so small that the very existence of a parish depends on help from the outside. The work will grow, too, if given a chance, for, as Bishop Russell of Charleston remarks, "The conversion of the colored people is chiefly a matter of dollars and cents."

The condition of the Indian mission is, perhaps, even poorer. Few of these people have anything to give. They live on reservations, which were assigned to them because they were of no apparent worth. In a few cases, it is true, hidden riches have been discovered in the earth. When the Indian has means, he shares with the missionary, and when he has little, he makes sacrifices to help.

Financial help is indispensable to further the expansion of all this work. Missionary activities necessarily depend on the help of the faithful. Those whom it is desired to win cannot be expected to aid the missionary.

Do the Negro and Indian Missions Deserve Help?

It is not mere natural sympathy for these races that inspires men and women to dedicate their lives to these missions. Although both the Negro and the Indian have their attractive qualities, this is not the Catholic point of view. The fact that they have immortal souls like ours, and like ours, redeemed by the precious blood of Jesus, is the prime consideration. In the eyes of God, there is neither Jew nor Gentile, Greek or barbarian, free or slave—one and all, they are His children, His by creation and His by redemption. He wills the salvation of all

alike. There can be no question of the value of an immortal soul in His eyes. This is the Catholic point of view.

But do these people respond to the grace of God when it is offered to them? Let the facts answer this question. Every priest on the missions admits that there are difficulties and hardships. But at the same time all insist that there is a wonderful harvest waiting only to be gathered. As Bishop Kelley of Oklahoma says, "China presents no such chance as these missions for soul winning." When properly instructed and cared for, both the Negro and the Indian make good Catholics. They are true to their religion, proud of the Church and generous to it in proportion to their means.

The growth of these missions is a tangible proof of the efficiency of the men and women in charge of them, as well as a demonstration of the response of the Negro and the Indian to the Church. Within the past few years, this work has doubled in size. Only lack of means has prevented its further increase. Yet the financial cost is exceedingly small. Judged by its returns alone, a dollar given to this work brings excellent results. It is doubtful whether any other missionary field can show the same results, if the money expended be considered. What is given to these missions is as well spent doing God's work as it is anywhere. This makes it worth your while to give to them.

Is it a Duty to Help the Negro and Indian Missions?

The establishment and the support of missions is a sacred duty imposed on the Church by our Savior. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world" (Mt. xxvii, 19-20). As the promise of His abiding presence in the Church is eternal, so too are our Lord's commission and command "to go and teach and baptize," perpetual. To maintain and to spread His Kingdom

on earth is the sovereign will of Christ. Why does He will this? Every Catholic knows the answer. That His saving grace and the merits of Calvary be brought to every living soul.

The principal duty of the American Church is to maintain the Church in the United States and to help to extend it, for duty like charity begins at home. To preserve what has already been achieved is first of all necessary. Many of these Indian and Negro missions cannot exist without your continued support. Our Lord will remain with His Church, as He has promised, but His followers must help to provide a Church for Him to stay with. It is our duty especially to sustain the parts of our own Church which are not self-supporting.

The fact that four or five millions of Negroes are drifting about independent of all religious teachers, often without any knowledge of Christianity, and one

hundred thousand Indians are pagans, clearly indicates to us where our first missionary duty lies. For us to be satisfied with the little that has been done for these people by us in the past is not only unworthy of our great, prosperous Church but is also a dereliction of our duty. Our excuse in the past was our inability to help others. But now we have established ourselves. We have even ventured into missions beyond the seas. To ignore these perishing souls at our very doors would be a grave reproach.

The American Bishops, when last assembled in solemn council, recognized and pointed out this duty and felt the need of commanding the faithful of the United States to support the Negro and Indian missions. Thus the command of Christ is interpreted and applied for us. To help these missions is the strict duty of every Catholic.

Survey of Indian Missions

Although the condition of the work among the Indians in some places is characterized in the Bishop's report as satisfactory but *Breaking New Ground* apparently stationary, yet surveying the field as a whole distinct signs of real progress are observable. Several new mission fields have been entered, the well-established missions are forging ahead, and a few of the smaller neglected missions are being revitalized.

A new mission has been inaugurated among the Southern Utes of Colorado and Utah. Here on two reservations are gathered the remnants of a once proud and mighty tribe, never conquered by the whiteman. About 700 of these live on a reservation at Ignacio, Colo., where they are settled on allotted farm lands. These are visited periodically by the Theatine Fathers from Durango. A nomadic group of nearly 600 others roams about the Ute Mountain Reservation, living in tepees the year around, in the valley in the winter and in the mountains in the summer. Their children are in the Government school at To-waoc. Here Father Marcellus Troester, O. F. M., centers most of his work. This year he has gleaned his first-fruits, thirty-four converts. Under the circumstances, pursuit of the older Indians is almost impracticable, but he will at least win many of the coming generation.

A new church on the Klamath Reservation in southwestern Oregon was dedicated September 8. It was erected during the past year by the first priest to

bring the blessings of the Faith to the Klamath Indians, Rev. Felix L. Geis. This is one result of his first year's labor. Another is the little congregation that is to fill the church. Some of the most influential Indians have either been baptized or are at least so friendly disposed as to have their children baptized and educated as Catholics. Father Geis has already been promised the services of several Sisters and hopes soon to have a suitable school building. The blessing of God on this enterprise seems so manifest that the speedy conversion of this attractive, intelligent, hardy tribe seems to be assured.



PROUD NAVAJO PARENT

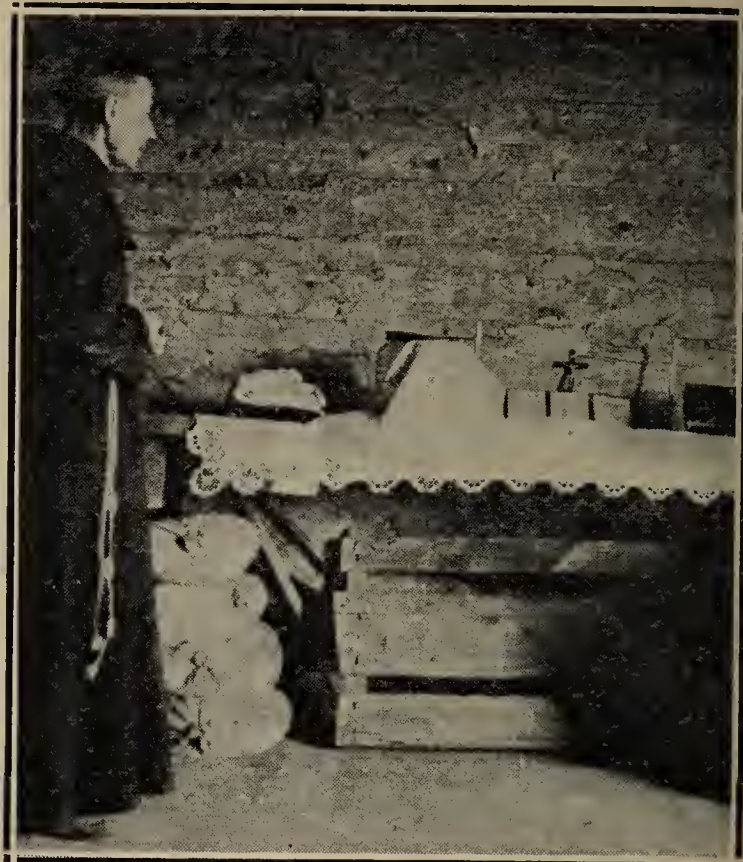
The Most Reverend Archbishop of Santa Fe reports the dedication of a new church at Acomita, built by Rev. Fridolin Schuster, O. F. M. This is the twenty-sixth church provided for the Pueblo Indians of New Mexico, who number about 10,000 and most of whom are Catholics. He has also secured the services of a Franciscan Father for the new Government school at Fort Wingate. This is a secondary school, where the more promising Navajo boys and girls will be

given special industrial instruction. Among them are many Catholics and prospective converts.

One of the veteran Franciscan missionaries has been placed in the Shiprock Agency district, which *In Navajo-land* comprises a large part of the Navajo Reservation in northwestern New Mexico. Perceiving the significance of this move, the Protestants, who have long held undisputed

sway in this region but without making much real progress, are furiously enraged. Though the resident minister and his friends have resorted to vile calumny and petty persecution against the priest and the Indians friendly to him, the priest is nevertheless gaining a firm foothold, as is evidenced by nine Baptisms and eleven First Communions at Easter, and a promising group of catechumens. A strong mission here is very desirable, for this section is perhaps the choice part of the reservation. It is watered by the San Juan River, along which many of the Navajos are settled on good farms. It has also buried treasures of oil and coal. The Indians are intelligent, industrious, and in a comparative degree prosperous.

The Franciscans of the Navajo mission headquarters at St. Michael's, Arizona, are building two new chapels, one about ten miles distant at Hunters Point and the other at Greasewood, about forty miles distant. St. Michael's is the mother mission of the Navajo Reservation. It was founded in 1902 by the late Father Anslem Weber, O. F. M., a saintly priest and a man of rare genius, who deserves to be ranked with the great Indian missionaries of this country. By his signal services to the Navajos, he won great prestige among them, not only for himself but also for his fellow-workers. The result of their labors has been the conversion of 3,000 of these Indians. Prior to their pacification fifty years ago, the Navajos were the dreaded scourge of both redman and white. No one had ever attempted to christianize them. Then the Protestants entered the field and had it to themselves for thirty years, but their success has been slight, notwithstanding great effort and vast expenditures. Since their settlement on the reservation, the Navajos have increased from 7,000 to 30,000. They are honest, industrious, intelligent, good-natured, and eager to learn the white man's ways. In this promising field there are now nine Franciscan Fathers of the Cincinnati Province. Their



REV. JEROME HESSE, O. F. M., PREPARING TO SAY MASS IN A NAVAJO HOGAN, OR LOG CABIN, AT GREASEWOOD, ARIZONA

brother Franciscans, be it said to their honor, are generous in supporting them both morally and financially.

This same group has taken definite steps to place a resident missionary at Keams Canyon, the Agency for the Hopi Reservation in Arizona. The mission is intended chiefly for the Navajos, who constitute the majority of the population. It is hoped that this mission will also be a means of establishing contact with the two thousand Hopis. Repeated attempts have been made during three centuries to win these Indians, but they have clung tenaciously to their pagan religion and customs, and have always been most unfriendly to the missionaries. The Protestant mission among them has been an unqualified failure.

A new church at Sacaton, Arizona, for the Pima Indians, calls attention to the extensive work that is being done by the Franciscans of the Santa Barbara Province among the Papagos, the Pimas, the Apaches, and other tribes in the Southwest. Here they have a dozen flourishing schools

In the Southwest

and more than twice that number of churches under their care. Their enterprise and zeal, handicapped, it is true, by inadequate support, are nevertheless productive of remarkable results.

The Bishop of Monterey-Fresno is providing churches and missionary care for the Tule Reservation and for the Tejon Indians, near Bakersfield, California. The reconstruction of the California missions, which were shattered a hundred years ago by the Mexican government, has been a long and difficult work. At the height of their prosperity, these historic missions cared for thirty or forty thousand Indians, who are reduced to one-tenth of their former numbers.

The neglected missions at Santee, Winnebago and Genoa in the Diocese of Omaha, are taking on a new lease of life under the inspiration and encouragement of the Apostolic Administrator, Bishop Beckman, who is also reviving an old mission in southeastern Nebraska within the limits of his own diocese of Lincoln.

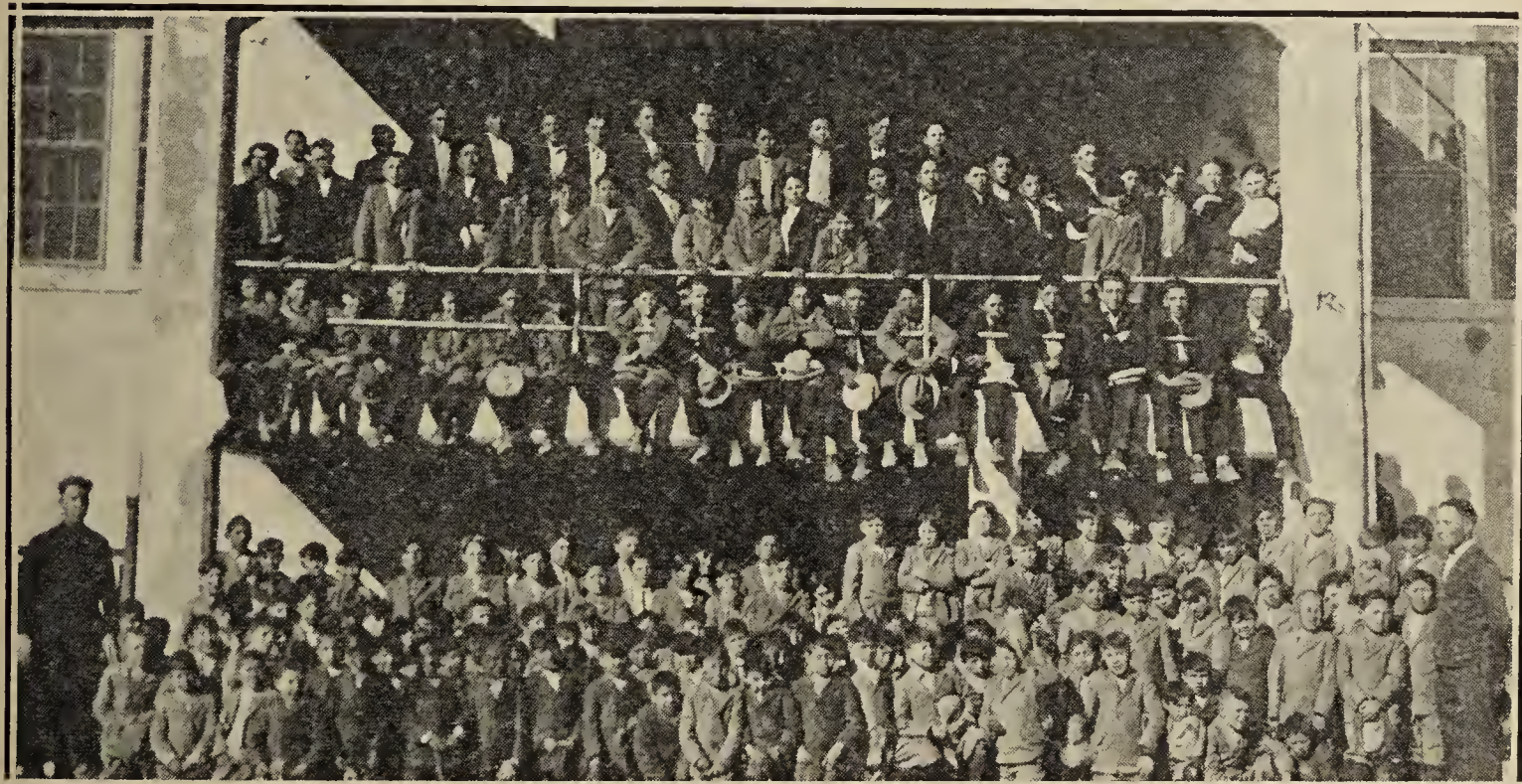
The activity of the Jesuit Fathers among the Sioux and Southern Chey-

Northern Missions

enne Indians may be judged by the fact that they have erected six new churches on the Rosebud and Pine Ridge Reservations in South Dakota during the past year. The Jesuit missions in Alaska have established a new outpost at Kaltag. No more than passing mention is possible here of the splendid work that is being done on the northern and northwestern missions by the Benedictines, Jesuits, priests of other religious orders, and diocesan clergy.

In old Indian Territory

Practically the only discouraging note comes from Oklahoma, where one-third of the Indian population of the United States is located. Although the Catholic schools are doing good work—there are nine of them with 422 pupils—general conditions are unfavorable. The discovery of oil brought an inrush of adventurers and an invasion of the Indians' lands. The conduct of the wealth-intoxicated whites and their religious bigotry exert a baneful influence on the



175 SIOUX BOYS AT HOLY ROSARY MISSION, SOUTH DAKOTA. THIS CONCRETE BUILDING WAS ERECTED BY INDIAN BOYS UNDER THE DIRECTION OF JESUIT BROTHERS. THE COST OF MATERIAL WAS DEFRAYED OUT OF THE SAVINGS BY THE PRIESTS AND NUNS FROM MONEY ALLOWED FOR BOARDERS AT THE SCHOOL. THE MONEY WAS GIVEN BY THE INDIANS OUT OF TRIBAL FUNDS—NOT THE WHITE MAN'S MONEY

redman. As Bishop Kelley points out, even the preservation of the Faith among the Indians in his diocese is a difficult problem.

Compared with what we read about in the lives of the early pioneer missionaries, the methods and the conditions of the work among the Indians have radically changed in these later years. This is because a new and a far easier avenue of approach has been opened—the school, both the mission school and the Government school.

There always existed, as there exists especially today, certain grave inherent difficulties of contact with the adult. Comparatively few of the Indians live in villages. They are either nomads or agriculturists, which means that they are widely scattered. The work would be indefinitely slow if they had to be sought and gained one by one. Then, too, the Indian has a religion, centuries old. It is connected with almost everything that he does and bound up with his very conception of things. Moreover, being ignorant, he is not often open-minded, but prejudiced against the new and the untried. The

past dealings of his race with the white man have given him little reason for confidence in him. The adult Indian's suspicion is, no less than his prejudices and his attachment to the past, hard to break down, and consequently adult conversions are not numerous.

The missionary's opportunity is among the young in the schools. Here he finds souls, untainted by pagan morals and unaffected by pagan ideas. His kindly interest soon gains the confidence of the child, instinctively quick to discern a true friend. The environment too, even though it be not a Catholic school, is more favorable than that of the barbaric, pagan home. Added to these advantages is that of being able to deal with easily accessible groups.

Were it not for the expenses involved, every mission center would have its school or group of schools. At present there are as many of these as can be manned and supported.

For the Indians who live in villages, or in groups, or on small reservations, the day school is feasible and has been provided. With Sisters or Catholic teachers in charge, this is the counterpart of our parochial school and the results are



FATHER JEROME HESSE, O. F. M., NAVAJO MISSIONARY, AT NAVAJO INDIAN DWELLING, GREASEWOOD, ARIZONA

identical, a sound religious education, whose effects generally persist throughout life.

Where the Indians are scattered over a large reservation thousands of square miles in extent, their children, if they are to be influenced by religion or civilization at all, must be gathered into a boarding school. Both the missions and the Government have to recognize this necessity. There are sixty-three Catholic boarding schools for Indians, in which 7,013 children are cared for by the various sisterhoods. Even at the low cost of a hundred dollars a year for each child, and some of the schools manage with less than this, the expense is obviously too great to permit the maintenance of many schools.

As a matter of fact, there are about 6,000 Catholic children in thirty-eight of the Government Indian schools. These are under the care of a priest.

In most cases a plot of land adjoining the school reservation has been allotted or purchased for mission purposes. Upon this is built the church, with a room or two to serve as the missionary's residence. The cost of the building and its maintenance, as well as all the expenses of the mission, must of course be borne by the Church. According to the Government regulations, the priest has the right to give religious instruction twice a week to the children and to have them on Sundays and holy days for Mass and instruction. In this way religious instruction is provided not only for Catholic children, but also for the children of pagans if the priest obtains the parents' permission. This permission is usually not difficult to secure even when there is a competing Protestant mission. Where there is a resident priest, his mission soon outstrips his competitor. At Fort Defiance, Arizona, for example, the Franciscans have easily seven-eighths of the 450 Navajo children attending the school at that agency. In this way excellent work is done and the



CHILDREN OF LAGUNA PUEBLO, NEW MEXICO

operating expenses are not formidable.

What the requirements of the Indian missions are will be seen from the following reports of the work. The principal

Needs needs are living expenses for priests and Sisters, repairs and maintenance of buildings, provision for new buildings to meet the demands of the expanding work. The Indians, with the exception of a few tribes, are poverty-stricken, and the perhaps too paternalistic policy of the Government does not encourage thrift. The missionary's aim is, of course, to teach them to lead Christian lives and to build up Catholic homes. He has no resources for social experiments. He is thankful if the charity which he receives enables him to meet his strictly necessary expenses.

The resourcefulness, the self-sacrifice, and the zeal of the priests and Sisters on the Indian missions is truly remarkable. They deserve all the encouragement and assistance that can be given them. The work, after all, is not theirs, but God's. Every cent that is spent is expended to further the cause of His Kingdom on earth.

Northernmost Missions

ALASKA

Alaska is not just one Indian mission. It is a compound of many missions. All of them depend on charity and help from the outside. Even most of the missions among the whites in this region cannot subsist without aid from the faithful in the United States.

Last year fire practically destroyed the mission buildings at Akulurak. Our appeal for aid met with fair response from the Mission Boards in the States and from individual benefactors. A new building has been erected. Although it is planned for the use of the boys and the Fathers, it is now used to shelter the nuns and the girls. In the meantime, a larger building is being constructed for the girls' department and for general school purposes. Our resources, however, will cover but a small part of its cost. We are at the mercy of Divine Providence and of our friends in the States.

Twenty-five thousand dollars a year is scarcely sufficient to pay for the barest necessities, such as food, clothing and other essentials. Including outlays for traveling, the repair of buildings, sala-

ries of workmen, and the like, our yearly expenses amount to \$40,000.

"A grave situation has developed at Nome," writes Father Lafortune, their missionary, "a situation which ought to be remedied, if we want to save the young people. This is drunkenness and immorality among the whites, which threatens to spread among the natives. A meeting of the Eskimo men was called. They are willing to move to Cape Wooley, about 45 miles west of Nome. This was a fairly large size village before the influenza epidemic. It would be a good location if we had a house, a church, and a day school there and some means of organizing the natives. It is neither too near nor too far from Nome. There is good hunting both on sea and on land. The mountains abound in small fur animals and the rivers in fish."

This project speaks for itself. It would be a splendid effort towards a solid and telling progress in our missionary work.

✠ JOSEPH R. CRIMONT, S. J.,
Vicar-Apostolic of Alaska.



URSULINE SISTER WITH ESKIMO PUPILS

New Work in Eastern Oregon

Out of the Embers

ST. ANDREW'S

Last April the Sisters' building here at St. Andrew's Mission, Baker City Diocese, was completely destroyed by fire. It was a very severe blow. One of the nuns, Sister Lucretia, perished during the conflagration. Seventy Indian children were thus deprived of a Catholic education. In order to continue the work thus interrupted, we started a new structure, which will cost \$24,000 at the very least. We had the old building insured, but the help we received from the insurance company is entirely inadequate. Unless we can obtain help elsewhere, we will have to depart and leave our poor Indian children in the hands of some sectarian institution, where they will lose their Faith.

One is simply bewildered. From the fact that not only a building but also furniture and supplies for more than 100 pupils are needed, it is clear that we must have all the financial help that can be secured, some \$10,000 at the very least. There are two priests, two lay teachers, and six Sisters in charge of this mission. We pray that by your charity St. Andrew's Mission may rise like the fabled bird from the embers of the conflagration.

(REV.) E. BOLL, S. J.

First Fruits at Chiloquin

This mission at Chiloquin, Oregon, was opened September 8, 1925. Due to the lack of a church and priest's house the work was difficult. The prospects, however, are very encouraging, for a number of Indians want their children baptized. Being alone and without the proper equipment, it is difficult for me to reach the Indians in different parts of the territory covering about 4,000 square miles, since the roads, which are poor, traverse many mountains and streams.

Catechists are urgently needed to teach the children in many scattered places. A residence for them, as well as means of living and traveling, is needed. I could get the catechists if I had the means. In the absence of a school, catechists offer the only solution to my problem.

These Indians are of a religious mind and make fervent Catholics. They have been drifting from creed to creed, as there was not a Catholic Church or priest for them until last year. I can number already fifty Catholics as the first fruits of what, with God's help, will one day be a Catholic reservation. When these Indians are well instructed, they become devoted to the true Faith. Lately a convert of two months, when dying protested in his last breath against the presence of the medicine men. The good example of the Catholic converts induce the other Indians to ask for Baptism for their children. Will the lack of means frustrate their lawful desire?

(REV.) FELIX L. GEIS.

Bishop McGrath's Endorsement

I heartily endorse the petitions of the two Indian missions of Baker City diocese. The Jesuit Fathers are in dire need this year. A disastrous fire destroyed their girls' dormitory, Sisters' quarters and class rooms. To continue their school, these must be replaced. About \$60,000 is needed to replace these buildings, in order that the Fathers can continue the good work they are doing among the Indian children. We look to your bounteous charity to come to the assistance of this crippled mission. Besides the special donation which we hope for, this mission expects the annual allocation of \$1,500 from your Commission.

The Chiloquin Mission fills a long-felt need among the Klamath Indians.

(Concluded on page 41)

St. Stephen's Mission Almost Self-Sustaining

CHEYENNE

A building for the school girls of St. Stephen's Mission, Wyoming, was needed badly and had to be put up this summer. Through the good offices of our Provincial at St. Louis, Mo., I obtained a loan of \$6,000. I respectfully ask you to recommend to the Board at its next meeting a grant of \$2,000, which sum would be used at once to diminish the debt on the new building.

The building in question is practically finished and will be ready for use November 1. It is a two story, concrete structure, 38x76 feet, with double walls and entirely fireproof. To date I have paid out \$8,000 for material and \$3,000 for labor. When finished the building will cost \$12,000.

You will readily understand that the erection of this building means a very heavy strain on our rather modest and limited resources. Two thousand dollars means a great help to us and will at once be applied on the debt.

We have in the past with our own resources, that is, out of savings and the sale of farm products, put up buildings and made improvements amounting to

more than \$20,000, and a little help from the Commission at this time would be very much appreciated by all of us.

(REV.) A. J. KEEL, S. J.

Bishop McGovern's Tribute to Father Keel

Permit me to express my strong approval of Father Keel's petition; the only fault I have to find with it is that he does not ask for more help.

To the best of my knowledge, during the fifteen years of my episcopate, St. Stephen's Mission has not received one cent from the Negro and Indian Mission Board. I am not exaggerating when I say that Father Keel is performing the labors of three men, even working as a laborer on the farm which they cultivate in order to supply the deficit in their income. He is doing noble work at St. Stephen's, and we all love him.

In the past the Jesuits have not been able to make improvements through the lack of necessary funds; but you can readily understand that such a condition could not continue forever.

✠PATRICK A. MCGOVERN,
Bishop of Cheyenne.



THE SHAKESPEARE FAMILY OF ST. STEPHEN'S MISSION, WYOMING. MR. AND MRS. WILLIAM SHAKESPEARE, THEIR SONS, DAUGHTERS, SONS-IN-LAW, DAUGHTERS-IN-LAW, AND GRANDCHILDREN

Sister Superior Dies Rescuing Nuns

FARGO

Our hearts are crushed by a great loss which we have recently suffered. The death of Sister St. Alfred and the destruction of the church, school and convent resulted from a fire December 18 at Seven Dolors Mission on the Devils Lake Reservation, North Dakota.

Sister St. Alfred, Superior of the Grey Nuns, who are engaged in work at the Indian school at Fort Totten, died from pneumonia contracted when overcome by smoke in the burning building. Smoke issuing from a defective flue was discovered at midnight by one of the Sisters. Over one hundred Sioux boys and girls were asleep in the school. The children were awakened, each told to take a blanket, and all quickly and without confusion led out of the building and marched to the home of Father Ambrose, near by.

Men stationed one mile away at Fort Totten, including many Indians, re-

sponded to the alarm. But lack of water pressure and the extreme cold handicapped the fire-fighters and nothing could be done to save the main buildings. Snow in buckets passed by hand to men on the roof saved the priest's house. Scarcely a trace is left of the church, school and convent.

When Sister St. Alfred counted the 105 children who had been safely marched out of the burning building, she missed two of the Sisters and returned in search of them. Overcome by smoke, the heroic Sister fell unconscious. She was rescued by Sisters and carried out of the burning building. The missing Sisters escaped. But Sister St. Alfred died two days later.

Sister St. Alfred has gone to her reward. Divine Providence has left us the task of carrying on her work by rebuilding the mission. Sister St. Alfred did her part in saving the children and the

(Concluded on page 47)



AT SEVEN DOLORS INDIAN MISSION, SISTER ST. ALFRED (SEATED), REV. AMBROSE MATTINGLY, O. S. B., MISSIONARY (SEATED AT LEFT)

Work of the Benedictines



RT. REV. BISHOP VINCENT WEHRLE, O. B. S., WITH BENEDICTINE INDIAN MISSIONARIES AND MR. LOUIS ENDRES, FAITHFUL FRIEND OF MISSIONARIES

BISMARCK

On the Fort Yates Reservation there are five churches: one at Ft. Yates, where two Benedictines reside; churches at Cannon Ball and Red Cedar, attended by the Benedictine pastor of Solen; and two others at Selfridge and Porcupine, also cared for by the Benedictines.

On the Elbowoods Reservation, a Benedictine Father has charge of missions at Elbowoods, Shell Creek, Independence, and Deep Creek.

At the two Government schools there is a fair proportion of Catholic children. The sixty Catholic Indian girls at the Bismarck school are given regular religious instructions by the priest and two Sisters of the parish. The other Government school is at Fort Yates and is cared for by the priests there.

There is a Catholic day school at

Yankton, which had an attendance of sixty children last year. It is conducted by five Benedictine Sisters. This year the building was enlarged and the attendance will be increased.

A few years ago a Catholic day school was built at Deep Creek, but since it was impossible for the Indian children to go back and forth in very severe winter weather, this school cannot be continued. Much effort has been expended to induce as many of these children as possible to go to the Catholic boarding school at Elbowoods. This step has necessitated many improvements at Elbowoods; the heating system had to be overhauled and many other expenses have been incurred. Five Benedictine Sisters took care of the school last year; their number will be increased if necessary.

Not having a sufficient number of priests for the diocese, I find it impossible, at least for the present, to do full justice to the Indian missions in the Elbowoods Reservation. What makes the priestly work in the Fort Yates Reservation difficult are the immense distances, since the Indians live on scattered farms and ranches. Being children of nature, they often forget the dates of the Sundays when they are to have Mass. Under such conditions the missionary is required to have the patience of a saint. On the other hand, most of the Indians live a decent life. Were it not for the white men who invite them to public celebrations for the sake of drawing a crowd, they would also make better progress materially. The laxity of the divorce laws is deplorable. Many Indians, when not living a happy family life, get divorces and remarry. This is about the only reason why some Indians who have become Catholics fall away.

✠ VINCENT WEHRLE, O. S.-B.
Bishop of Bismarck.

Southwestern Missions

SANTA FE.—I had the pleasure of visiting recently the Pueblo Indian missions of Laguna, Mesita, Paguete, Encinal, Seama, Acoma, and Zuni, besides the Navajo missions at Fort Wingate and Tohatchi. It was a real pleasure to see the good done and the fine spirit of the Fathers and of the Indians. A number of children, small and grown, were confirmed at the different places. This was my

going on. Soon a church must be built at or near Shiprock and funds must be forthcoming.

✠ ALBERT T. DAEGER, O. F. M.,
Archbishop of Santa Fe.

DENVER.—I beg leave to direct the attention of the Board to Towaoc, in the southwestern corner of Colorado, a reservation of the Utes, where Father Marcellus Troester, O. F. M., is doing efficient work. He divides his time between this mission and another one in the Archdiocese of Santa Fe. The Diocese of Denver gives him \$750 annually and would gladly give more were it financially able.

✠ J. HENRY TIHEN,
Bishop of Denver.

CHILDREN OF THE UTE.—The children of the Ute Indians attend the Government boarding school at Towaoc, Colo., in the Denver Diocese, where I give religious instruction twice a week and Mass on Sundays. In order to get their children to attend these instructions, I must visit the parents in their camps and get their written request. For this work I need an interpreter, as the Ute language is strange to me. The children soon learn English at school.

As far as I can learn, there has never been any missionary work done among these Indians and as yet they are all pagans. By beginning with the children I hope to spread the seed of Faith among all the tribe.

(REV.) MARCELLUS TROESTER, O. F. M.

first visit to Zuni and we had more than 100 Confirmations. I am glad that the Indians like Father Arnold. Zuni school is progressing satisfactorily and the number of children attending school has doubled within a few years.

At Tohatchi, also, nearly 100 Navajo children were confirmed. And at Fort Wingate, at the first Confirmation since the school was established, we confirmed twenty-five young Navajo boys. The extremely hard work among the Navajo Indians in the Shiprock country is

TUCSON.—More room is needed in the school at San Miguel, and the chapel there must be enlarged. Three new chapels are needed on the Navajo Reservation. Teachers and day schools are needed at Covered Wells and at Comobabi. There should be at



PIMA AND PAPAGO INDIANS. ST. JOHN'S, KOMATKE, ARIZONA

least a chapel at Ajo. It takes \$2,000 to build either a school or chapel. The day schools are doing wonderfully well and have greatly reduced the expense of St. John's Boarding School at Komatke. Father Bonaventure still owes \$6,000 on the school and Sisters' house at Topawa.

When one looks out over the field and considers the vast numbers of Indians and colored people in the United States, it is appalling how small the annual collection is for this work. We have more than twenty priests and a great number of Sisters, for the size of the diocese, engaged in Indian work. At times I wonder how the poor souls are able to make ends meet; how they even manage to get enough to eat!

✠ DANIEL J. GERCKE,
Bishop of Tucson.

MONTEREY-FRESNO.—Fifteen hundred dollars is urgently needed to pay half of the cost of construction of a chapel for the Indians of the Tule tribe on the Tule Indian Reservation,

east of Porterville. Father Daley can secure the rest of the money from the Indians, who will sell some cattle for the purpose, and from private sources. These 185 Indians are all Catholics and are very anxious to secure a chapel.

In addition to the needs on the Tule Reservation, some help would be appreciated towards the expenses of the priest who drives from Bakersfield to take care of the Tejon Indians, twenty miles in the mountains below that city. He has charge of a large, but characteristically poor, Mexican parish. For his work among the Indians he receives no support, and since the land barons have succeeded in robbing these poor Catholic Indians of their hereditary domain, they have not even land on which to build a little chapel. Mass is said in a hall or in the residence of the chief of the tribe. A donation for the expenses of this work would be a great help.

✠ JOHN B. MACGINLEY,
Bishop of Monterey-Fresno.

For Chippewa Orphans

MARQUETTE.—We must replace our buildings at St. Joseph's Chippewa Orphanage, at Assinins. They are unsafe, unsanitary and beyond repair. The diocese needs outside help for this undertaking. During the past two years many white people have migrated to lower Michigan. Nearly 20,000 people have left one county. This is due to the depletion of the timber in the upper peninsula and to the closing of the copper mines. I beg the Commission to make us a special grant for the new building in addition to the usual allotment. With this help and with the cooperation of the remaining Catholic population we hope to be able to provide for our neglected and orphaned Indian children.

✠ P. J. NUSSBAUM,
Bishop of Marquette.

Far Western Missions

BOISE.—The Jesuit Fathers of St. Joseph Mission, Slickpoo, after the fire of 1916, which destroyed completely the whole mission, put up several sheds to continue the work of the school until help to rebuild would come. But no help came until 1924, when the Marquette League presented us with \$5,000 for a new building. With this a boys' dormitory was begun. Last October another fire destroyed the shanty in which the boys were sleeping and seven of them lost their lives. Further assistance enabled us to finish the new building externally. Both boys and girls immediately occupied it, even though it was not finished within, because we were afraid of another fire in the shanties.

Now both the Fathers and the Sisters of St. Joseph's urgently appeal to the Commission for \$12,000 for a girls' dormitory. This appeal is very strongly urged by the nonagenarian missionary, who established this mission in 1867. He hopes to see all the Nez Perce Indians converted before his death.

(REV.) JOS. M. CATALDO, S. J.

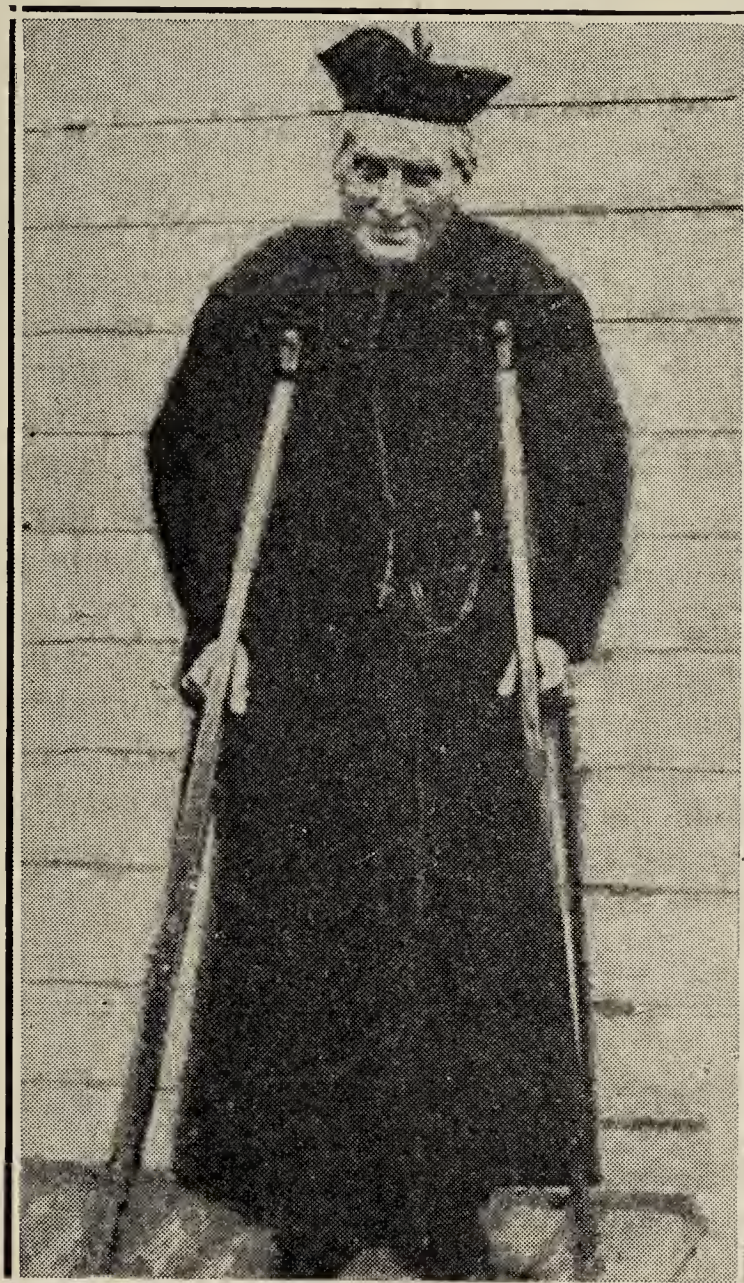
SEATTLE.—Since my report of 1925 to the Commission, I am

pleased to inform you that the spiritual condition of the Indians in the Diocese of Seattle promises to improve, for the Indians, especially those scattered along the coast, will be visited more frequently

in future. While I have not yet found a missionary to devote himself exclusively to the care of the Indians of the diocese, nevertheless Rev. J. Govaert, the zealous priest in charge of St. George's Catholic Indian Industrial School, has volunteered to take upon himself this additional labor of love and will visit the Indians scattered along the coast.

Rev. Father Burns, S. J., writes to me from Yakima that the Indians at White Swan are desirous of erecting a new church to replace the old one, which has become so dilapidated that it is really in danger of collapsing. He can not expect much material help from the Indians for this

purpose and would, therefore, be most grateful to the Commission if it could assist him. He says a new church would give great courage to the Indians and result in the conversion of many who are now proselytized by the sects, especially by the so-called "Christian Mission," which is very aggressive.



REV. JOSEPH M. CATALDO, S. J.

Father Cataldo has labored among various Rocky Mountain Indian tribes for more than half a century, and knows nine Indian tongues. Although ninety years of age, he still preaches to his beloved Nez Perces in their native language

In view of the many necessary improvements recently made at St. George's Indian Industrial School, where we are boarding from 90 to 100 children, and of the heavy expenditures required for its maintenance, I request the Commission to give the diocese the same amount, \$5,000, that it contributed last year. This school has lost its saintly director and benefactor by the death of the Rev. Charles De Decker. His zealous successor, Rev. J. Govaert, and the devoted Franciscan Sisters in charge of this school, receive no earthly compensation for their labors and sacrifices. However, they are satisfied if they can only continue to maintain the institution.

✠ EDWARD J. O'DEA,
Bishop of Seattle.

SPOKANE.—The old Indians are steady and need only the ordinary care of the mission. For the younger generation Catholic schools are needed and these must be as good as the public and Government schools. It is a struggle on our part to provide these and we need more money to carry on our work effectively.

Catholic schools are needed in Inche-
lium and in Nespelem. Of the several
hundred children who are in these mis-
sions, scarcely twenty-five attend the
Catholic schools, for these are too far
from their homes. It is becoming more
and more difficult for the missionary to
teach catechism to the children attend-
ing the public schools.

(REV.) P. H. MOFFATT,
Bishop's Secretary.

OREGON CITY.—A Benedictine
Father is in charge of the religious
training of the Catholic children at the
Government school at Chemawa, where
one-half or more of the pupils are Cath-
olics. He devotes practically all his
time to this work and should have at
least \$1,000 a year in order to carry
it on. There should be a school for the
Indian children at Siletz, but it seems
we have no money to start it or support
it. However, it is hoped that the school
can be organized within the coming year
and with your generous help will be then
successfully carried on.

(RT. REV. MSGR.) J. H. BLACK,
Chancellor.

Scattered Catholics Need Priest

OKLAHOMA

It is true that Oklahoma has about one-third of all the Indians in the United States; but it is also true that out of about 150,000 there are not more than 3,500 Catholics. The Osage and Pottawatomie tribes are Catholic. Among most of the other tribes there are no Catholics at all.

The Catholic Pottawatomies are getting along well, because they are all together in one place, where they have a church and schools. The Osages are so rich that they are almost hopeless. There is a church in Pawhuska, their capital, to

which they go with the white people. I placed Father Huffer there to act as a special missionary among the Indians. He is doing well.

The Indian schools are taken care of through the Indian Bureau in Washington. For the scattered Catholic Indians and the others the only thing that the Diocese of Oklahoma could do would be to have a missionary go around among the tribes other than the two which are supposed to be Catholic. This is the plan that is favored by all the priests who have had experience with



ST. LOUIS BOARDING SCHOOL, PAWHUSKA, OKLAHOMA, IS SUPPORTED BY THE INDIANS THEMSELVES OUT OF TRIBAL FUNDS

these Indians. If the Board would allow me a sufficient amount of money to pay the salary of such a missionary and buy him a Ford, I think it would help to keep the graduates of the schools in the Church. It is positively the only thing I see that could be done, and I believe we have an obligation to try it. The Diocese, however, could do no

more than provide a priest. I think it would cost about \$350 for a Ford and perhaps \$1,500 for expenses. If the Board will make that allowance, I shall try the plan and report at the end of the year if it is producing results.

✠ FRANCIS C. KELLEY,
Bishop of Oklahoma.

A Log Cabin Rectory CROOKSTON

The Chippewa Indian Mission at Red Lake, Minn., has been in charge of the Benedictine Fathers of St. John's Abbey, Collegeville, Minn., since 1888. After thirty-eight years this Indian parish is unable to provide a good house for the priests. Of the six hundred parish houses in the State of Minnesota, ours is, I believe, the poorest of them all. Father Florian and I live in an old Indian log house, which was moved to the church many years ago and was repaired sufficiently to be habitable. A wooden prop had to be placed in the center of my room to prevent the ceiling from falling down. This was done years ago by my predecessor. We have one small room which is used for everything—office, parlor, living-room, bed-

room. Our Indians will never be able to build a new house for their missionaries.

(REV.) SIMON LAMPE, O. S. B.

New Work in Eastern Oregon

(Concluded from page 33)

These Indians are of a very high type, but have never been evangelized. I believe, in God's Providence, the time is now ripe for the true Faith to be brought to this earnest tribe. Father Geis has offered himself for this work, and as there are only a couple of white families in this entire territory, his time will be entirely devoted to the Indians. May we ask that you give the Chiloquin Mission an allocation of \$1,500 for its support?

✠ JOSEPH F. MCGRATH,
Bishop of Baker City.

Montana Missions

HELENA—Having written a detailed account of the situation here last year, it will suffice for me to state that the same necessity exists this year as last for obtaining help from the Commission. You know that it is impossible for a school to keep up without funds to meet the running expenses. Odd donations cannot be relied on as a mainstay. Unless the Commission supplies the needed funds we must close the school. Thus the foundation on which rests the successful future of our work among these Indians would be swept away. Knowing the danger to which our work would be exposed if this should happen, I feel it my duty to leave no stone unturned to avert it.

Your help last year gave me new courage to go ahead, for it enabled me to pay off debts amounting to \$3,600. There are many repairs needed on the school building. The longer these are

put off, the more expensive they become. To do our work effectively we must have the equipment and it must be kept up. The times are gone when we had no competition from Government and public schools. Indians are no less allured by appearances than whites, with the result that the old days of simplicity have also passed for them.

I said a special Mass for all the donors the day after receiving your check. I shall continue to include them in the Masses I say at least once a week for the living and dead benefactors of Holy Family Mission.

(REV.) THOMAS GRANT, S. J.

GREAT FALLS—We are hampered by well-paid agents of different Protestant sects in all of our missions and it requires constant vigilance to hold our ignorant Catholic Indians in the practice of their religion.



AT SIXTH CATHOLIC INDIAN CONGRESS, BROCKTON, MONTANA, JUNE 27 TO JULY 2, 1926. (Left to right) RT. REV. MATHIAS C. LENIHAN, D. D., BISHOP OF GREAT FALLS; CHIEF LITTLE BULL; HIS EMINENCE, MICHAEL CARDINAL VON FAULHABER, PRIMATE OF BAVARIA; CHIEF CHARGING DOG, MONSIGNOR J. NEWHAUSER, MUNICH; ABBOT PHILIP RUGGLE, O. S. B., OF CONCEPTION ABBEY, MISSOURI
ST. PAUL'S MISSION HAS 122 SIOUX CHILDREN IN SCHOOL

The Catholic Indian Congress, which we have had in Fort Peck Agency every two years, arouses new enthusiasm among the different tribes and is the occasion of receiving converts.

We have finally succeeded in having the Capuchin Fathers take charge of St. Labre's Indian Mission. Their Provincial at Detroit sent Rev. Francis Busalt, O. M. Cap., to this mission. He promises to send more priests and some Brothers. They hope in time to build a monastery at this mission. Father Busalt has a Cheyenne dictionary and is making progress in learning the language.

We should have a school at Birney, near Lama Deer Agency, about 25 miles from St. Labre's, where there are over 100 Indian children. We need another Indian school at Wolf Point, where sixty of our Catholic Indians attend a Presbyterian school.

For the past twenty-two years I have visited at regular intervals the six Indian missions in this diocese. I have noticed a gradual improvement, numerically, intellectually and morally, amongst our Catholic Indians. It is pure nonsense to say, "Let the Indians leave the reservations and move to the cities." The Indians have many fine qualities, but they lack the ambition to improve their condition by making a better livelihood. The Catholic schools are the only means of teaching and preserving the Faith, directly in the Indian children and indirectly in their parents.

✠ MATHIAS C. LENIHAN,
Bishop of Great Falls.

Capuchins Take St. Labre's Mission

I simply state the needs of St. Labre's Mission in Great Falls Diocese and leave it to you to judge the amount required. There are repairs which must be made at once. The church roof is so leaky that new shingles must be laid over a surface of about 1,000 square feet. The roof of the Ursuline Sisters' house, too, needs painting to stop the leaks. The exteriors of all the mission

buildings need painting, for they have been neglected for some years. A fire escape, which has been ordered by the government inspectors for the Sisters' house and girls' school, must be installed. There is only one stairway and this is located in the center of the house. The equipment of the school-rooms is also deficient in many ways.

We hope that the Lenten collection will be big enough to allow at least a small amount for St. Labre's. The mission appears to me to be a big boat ready to sail, but still detained on account of the many repairs and improvements that it needs.

(REV.) FRANCIS BUSALT, O. M. Cap.

Keeping the Bread Box Full

I have not forgotten your generosity to St. Paul's Mission last year. St. Paul's is in the Diocese of Great Falls. May we ask again for a few crumbs from the table of the Lord for our little Indians this year? We have 130 to feed and clothe and many more on the waiting list. It is very hard to turn the little ones away from the house of God. To them it is the house of God, for it is the only place where they will have an opportunity to learn anything about their religion. The little ones have good appetites. Mother Superior of the Ursulines here tells me that the pots in the kitchen are filled to capacity and there is not too much. The good Sister in the bakery does not know how to keep her bread box supplied. After all, I think that we could manage to cook and bake enough for the children if we can manage to pay for it. We are getting \$7,000 to run the school, which is a little over \$53.00 per head per year. Divide that by ten, and it gives you a little over five dollars a month per child. One has to do some figuring to feed, house and clothe a child for five dollars a month. A gift of \$2,000 would be a big help to us. We will try to make up the balance as best we can.

(REV.) WM. G. LEVASSEUR, S. J.

Middle Western Missions

SUPERIOR.—The Catholic school for Indians at Reserve had to be closed this year. About fifteen Indian children from that vicinity are attending the Catholic boarding schools at Odanah and Bayfield. The public schools at Reserve, Whitefish Lake and Round Lake are attended mainly by Indian children. The public schools at New Post and West Fork are attended entirely by Indian children. These have an attendance of approximately 100. Not so many Indian children from Lac Courtes Oreilles Reservation have been in attendance at the Government school for years. The increased attendance is due to the poverty of the Indians, who cannot provide for their children at home. The older children have gone in numbers to the Government boarding schools at Flandreau, South Dakota, and to Haskell at Lawrence, Kansas.

The superior of the School Sisters of St. Francis has promised to send two teaching Sisters and a cook to reopen the school next year at Reserve. We should have \$600 to repair the Sisters' house and school,

and \$400 to complete the priest's house.
(REV.) IGNATIUS KINNEY.

LINCOLN.—Eight hundred dollars would cover our needs for the Indians in this diocese. There is an abandoned mission in the southeastern part of the state that I am trying to revive. The expenses are for the education of the Indian children in the parochial schools of Rulo and Falls City. These are poor, struggling communities and can not afford to take the children free of charge.

✠ FRANCIS J.
BECKMAN,
Bishop of Lincoln.



A WISCONSIN CHIPPEWA BRAVE WITH
PEACE PIPE

OMAHA.—As to Indian Missions and their needs, we have three missions that worry us. Santee was abandoned two years ago. But I must revive it and try to save what we have and reclaim what we have lost. Winnebago has a very zealous priest, who is doing excellent

work. The third mission is Genoa, where the priest is active and capable but little has been done due to lack of help.

✠ FRANCIS J. BECKMAN,
Ap. Adm. of Omaha.



BISHOP BECKMAN AT A CATHOLIC IN-
DIAN CONGRESS

FINEST COOPERATION FROM GOVERNMENT OFFICIALS

Let me tell you just a little about my mission here in Genoa, Nebraska, in the Omaha Diocese. I have twelve families who give me about \$600 a year. Each year among the 500 Indians who attend the Government school here, there are always about 200 Catholic Indians, from six to twenty-five years old. A priest

is needed here to minister to them. I have many sick calls among them. I give them, with the help of three lay teachers, instructions three times a week. I have the finest cooperation in this work from the excellent superintendent in charge and from his whole staff, though there are only four Catholics among them.

I am most anxious to stay here, but my resources are not sufficient. I am at the present time \$450 in debt. The thermometer has been registering eight degrees below zero these last ten days, but I have been out with my little "flivver" every day this week trying to raise money for that grocery bill, among the Catholics in the neighboring towns. I have covered over 400 miles this week in spite of the cold weather. I mention these things to show that I am not idle. I have been here for five years. I like the work and am satisfied to stay. I pray that God may reward you for anything you can do for me.

(REV.) WM. J. BORER.



THIS IS ONLY ONE-FOURTH OF THE FIRST COMMUNION CLASS AT FORT DEFIANCE
GOVERNMENT SCHOOL, 1926

South Dakota Missions

SIOUX FALLS

Sisseton Sioux

I beg to submit this report of our Indian Missions in Sisseton Hills. Unfortunately the state of affairs in this open reservation is not very encouraging. The greediness of the whites in their dealings with the Indians is not calculated to foster the Indian's confidence in the white man.

For a number of years the Benedictine Fathers came from the Standing Rock Reservation to attend the Catholic Indians in this neighborhood. Then calamity struck the mission. One of their churches, St. Benedict's, located up in the hills, was blown down by a storm. The church was in debt, but no funds could be procured from the poor Indians, and the whites would not help out. The Benedictine Fathers had to abandon their trips. For fifteen long years this little group of Indians had no pastor to attend them.

But, thanks to the faith of a couple of leaders, they continued to hold their Sunday meetings. These poor catechists, however, feeling their ignorance, went to take lessons from Presbyterian preachers and fashioned their work after Protestant models. A number of children were baptized and some were married in the Protestant churches.

Soon after his appointment, Bishop Mahoney interested the Oblate Fathers in the district: Rev. John Polen, O. M. I., was sent to Sisseton and rebuilt St. Benedict's. In time we hope not only to get back the divorced Indians, but to make converts even among the adults. Divorce, encouraged by shyster lawyers, is one of the great obstacles to conversion.

One of our Fathers should be able to devote all his time to Indian work. We have to take charge of several white churches in order to get a living for ourselves. What makes the work all

the harder is that our Indians are scattered over a territory hundreds of square miles in extent. This means much difficult traveling.



CATECHISTS ARE PAID \$5 A MONTH.
NOT A MUNIFICENT SUM

One great need is support for three catechists. We can afford to pay only one, but three are needed to cover the territory.

(REV.) JOSEPH SCHUSTER, O. M. I.

Yankton Sioux

A great deal might be written about the splendid opportunities among the Yankton Sioux Indians. They were neglected for more than fifty years, from the time of Father De Smet until several years ago, when Father Westropp, S. J., took up the work again. I feel that I should try to give the work a greater impetus in order to make up somewhat for lost time. The task of starting the school has been a hard one, but without the school, missionary work is like carrying water in a basket. We have absolutely no regular income here, as you well know. Were it not for charitable people at a distance who take a personal interest in this place, we would have a hard time to do anything. We now have 122 children in school, and many



SIOUX INDIANS OF SOUTH DAKOTA

others are knocking in vain at our door every day. Our debts are still very heavy. We need another building that will cost in the neighborhood of \$20,000. Where are the funds coming from? It costs us about \$125 per capita each year to keep the children in school. This money comes from little donations contributed by generous people.

(REV.) SYLVESTER EISENMAN, O. S. B.

LEAD

Work of Catechists Important

The work of our catechists is important, because the Fathers reach the stations or chapels hardly once a month. As you know, we have a territory of 5,000 square miles and more than thirty stations. We pay our catechists five dollars a month. Some of them, who have more work and who are more active, receive ten dollars a month. Adding up our needs for catechists, I find their salaries amount to \$1,200 a year.

One of our two large mission schools, that at Pine Ridge, is crowded with

about 350 children in the eight grades. We should put up an infirmary.

(REV.) A. C. RIESTER, S. J.

Sister Superior Dies Rescuing Nuns

(Concluded from page 35)

Sisters. Are we going to fail in our part?

Another point to consider is this: The Grey Nuns have heretofore been in the pay of the Government. But now the so-called garb order of 1912 becomes effective. The older Sisters are unable to work and no younger Sisters can take their places in the civil service. The Grey Nuns will stay with the Sioux. These Sisters will not only give their services without salary to the new mission school, but will also donate their past year's savings, that is, such savings as are left after the charities already done to Indians and others. The new school will be a Catholic Church school, not a Government institution.

✠ JAMES O'REILLY,
Bishop of Fargo.

Indian Missions*

<i>Diocese</i>	<i>Catholics</i>	<i>Churches</i>	<i>Priests</i>	<i>Baptisms</i>		<i>Schools</i>	<i>Pupils</i>
				<i>Infants</i>	<i>Adults</i>		
Alaska.....	4,300	25	12	201	29	9	568
Baker City.....	590	3	4	21	8	1	110
Bismarck.....	1,650	10	6	83	9	2	120
Boise.....	1,328	6	5	41	7	3	211
Cheyenne.....	565	2	2	.....	.....	1	118
Crookston.....	3,285	11	7	196	66	2	325
Denver.....	380	1	2	34	.....	0	0
Duluth.....	2,000	11	4	138	36	0	0
El Paso.....	500	1	2	19	1	0	0
Fargo.....	6,000	5	3	159	5	2	132
Great Falls.....	4,410	17	10	117	79	6	383
Green Bay.....	1,574	15	5	50	9	3	483
Grand Rapids.....	1,628	8	4	52	15	2	210
Helena.....	6,230	10	7	146	32	2	316
Lead.....	7,000	45	17	228	42	2	855
Leavenworth.....	561	2	2	10	.....	0	0
Los Angeles.....	2,540	21	8	254	21	1	132
Marquette.....	2,000	6	2	51	51	2	86
Monterey-Fresno....	400	2	3	2	.....	0	0
Natchez.....	300	2	2	12	.....	1	45
Ogdensburg.....	1,100	1	1	.....	.....	1	50
Oklahoma.....	3,500	10	10	.....	.....	9	422
Omaha.....	300	3	2	6	19	1	51
Oregon City.....	750	2	3	50	20	0	0
Portland.....	839	3	3	.....	.....	3	103
San Francisco.....	690	5	2	11	3	3	85
Santa Fe.....	20,000	26	15	360	3	5	523
Seattle.....	1,225	8	5	72	4	1	118
Sioux Falls.....	1,232	9	7	52	35	2	193
Spokane.....	3,400	11	3	65	5	1	81
Superior.....	2,225	4	4	77	4	2	305
Tucson.....	8,164	35	19	344	295	14	988
Winona.....	100	1	1	.....	.....	0	0
Total.....	90,766	321	182	2,851	798	81	7,013

* The number of Catholics is carefully computed from reports of Bishops and Indian missionaries; not all missionaries rendered reports. Nor are the many thousands of Catholic Indians scattered among white people included. The total Catholic Indian population may, therefore, be safely estimated at 100,000. In the statistics of the previous (1926) report, the boys and the girls departments of some mission schools were counted as two schools. The present report counts the two departments at a mission as one school. There are about 450 Sisters and 60 Brothers. In thirty-seven Government schools, where there are about 6,000 Catholic children, priests attend regularly. One such school with sixty Catholic children has no priest attending for want of a priest and a priest's support.

Missions Among the Head Hunters

PHILIPPINE ISLANDS

"Yesterday Father Poot came back from a trip through the mountains with a list of over 100 names for our baptismal register. We started this mission, as you know, two years ago. Since then we have instructed and baptized 1,100 Igorot head hunters of the Kalinga district. But to tell you the truth, I am really frightened by this rapid growth of our mission, or rather by the thought of the consequences of this growth, the heavy material and financial burdens that it will entail. The aid of our Divine Master seems so palpable, however, that I feel that these extensive activities are His manifest will."

Thus writes Father Francis Billiet, I. C. M., from Kalinga Mission, P. I. This is one of the three missions in the diocese of Nueva Segovia which has been assisted by the Commission. On the island of Northern Luzon, a few hundred miles north of Manila, are 400,000 pagan Negritos and Igorots, all savage head hunters. The Belgian Missionaries of the Immaculate Heart of Mary were assigned this field by the Holy See in 1909. In this wild, mountainous region they have twenty centers with dozens of outlying chapels and schools. Their work has not only been remarkably successful spiritually, but has also merited the highest praise from the Governors General of the Philippines from Hon. W. H. Taft to General Wood. The work has received no help from the Propagation of the Faith but has been supported mainly by alms from Belgium. These wonderful missionaries are beginning to make the work self-supporting by the creation of industries among the native converts.

The Bontoc Mission, south of the Kalinga district, was founded by Father Billiet and has for years been assisted

financially by the Commission. It has now eleven outlying missions and eight schools, conducted by Sisters and native teachers, with an attendance of 671 Igorot children. Father Cornelius de Brouwer, I. C. M., who with two other priests is in charge of the mission, estimates the Catholic population at 10,000. The success of this mission is attributable not only to the good work of the priests, but also to the Canonesses of St. Augustine and to the industrial and intermediate schools for the preparation of teachers. "These schools," Father de Brouwer writes, "are the real backbone of our mission work. From them will come the future leaders of the Igorots. The Protestants also have a strong school, which has been in operation for twenty years in Bontoc. Notwithstanding difficulties and competition, we are steadily progressing. The Sisters are very successful with the women. Our prospects are bright, but our need of more chapels and catechists is acute."

In the district of the Pugo Mission, there are now 2,700 Igorot Catholics out of a population of 3,000. This result has been achieved within fifteen years by Father Charles Beurms, I. C. M., almost single-handed. He has built schools in five villages, he has trained teachers for them and he has filled them with 763 children. The girls have been taught weaving and the boys the making of brooms. The proceeds from the sale of these articles help to pay the expenses of the schools.

"All these Fathers," comments Bishop Alfred Verzosa, "are working hard and very intelligently, but they are almost without resources except your help and have to meet the competition of wealthy Protestant missions."

Financial Statement

January 1—December 31, 1926

SUMMARY

RECEIPTS

Lenten collections, gifts, bequests.....	\$273,168.48	
Interest	3,697.33	
		<hr/>
		\$276,865.81
Balance reported, January 1, 1926.....		24,377.27
		<hr/>
Total		\$301,243.08

DISBURSEMENTS

Appropriations to Negro and Indian Missions.....	\$257,925.00	
Bureau of Catholic Indian Missions for Indian schools and office expenses.....	37,800.00	
Office expenses, printing, etc.....	2,342.89	
		<hr/>
		\$298,067.89
Balance on hand, January 1, 1927.....		3,175.19
		<hr/>
Total		\$301,243.08

RECEIPTS

Alaska	\$63.00	Des Moines.....	\$600.00
Arrears	50.00	Detroit	3,923.76
Alexandria	544.00	Anonymous gift.....	1.00
Altoona	4,655.60	Dubuque	3,000.00
Baker City.....	300.00	Arrears, 1925.....	3,000.00
Baltimore	8,504.00	Duluth	500.00
Sulpician Seminary.....	15.00	El Paso.....	138.00
Belleville	1,382.92	Erie	1,500.00
Belmont Abbey.....	86.00	Fall River.....	1,200.00
Students M. C.....	5.00	Fargo	200.00
Bismarck	174.25	Fort Wayne.....	7,000.00
Boise	662.75	Galveston	1,000.00
Boston	10,084.00	Grand Island.....	.....
Brooklyn	9,000.00	Grand Rapids.....	1,000.00
Buffalo	5,000.00	Great Falls.....	201.50
Burlington	3,000.00	Green Bay.....	1,500.00
Charleston	250.50	Harrisburg	2,600.00
Cheyenne	248.86	Hartford	5,135.00
Chicago	10,000.00	Helena	425.00
Cincinnati	2,600.00	Indianapolis	3,160.68
Cleveland	8,500.00	Kansas City.....	1,600.00
Columbus	1,048.24	La Crosse.....	1,029.00
Concordia	1,200.00	Lafayette	812.85
Corpus Christi	1,304.69	Lead	135.00
Covington	830.79	Leavenworth	1,200.00
Crookston	100.00	Lincoln	1,200.00
Dallas	970.00	Little Rock.....	802.31
Davenport	800.00	Los Angeles.....	2,200.00
Miss Mary Hoenig.....	1,000.00	Louisville	4,934.91
Denver	700.00	Manchester	2,350.00

RECEIPTS (Continued)

Marquette	\$453.15	Salt Lake.....	\$250.00
Milwaukee	6,000.00	San Antonio.....	1,604.96
Rev. S. Schwinn, bequest.....	300.00	San Francisco.....	.....
Mobile	947.79	Arrears, 1925.....	2,000.00
Monterey-Fresno	965.23	Santa Fe.....	600.38
Arrears, 1925.....	947.88	Scranton .....	.....
Nashville	500.00	Savannah	1,000.96
Natchez	439.45	Seattle	1,000.00
Newark	6,199.05	Sioux City.....	3,000.00
New Orleans.....	3,671.23	Sioux Falls.....	1,500.00
New York.....	7,000.00	Spokane	377.72
Rev. J. C. Dougherty.....	5.00	Springfield, Ill.....	2,630.00
O'Donnell estate.....	6.30	Arrears, 1925.....	2,629.44
Ogdensburg	2,195.65	Rev. Edw. Bethold.....	25.00
Oklahoma	975.00	Springfield, Mass.....	10,000.00
Omaha	1,634.71	Superior	590.00
Oregon City.....	809.39	Syracuse	1,590.00
A. Kemmerich, bequest.....	500.00	Toledo	5,560.62
Henry Berning.....	5.00	Trenton	2,500.00
Peoria	3,188.73	Interest, Doris estate.....	833.67
Philadelphia	20,458.78	Sister M. Aquina.....	10.00
Pittsburgh	15,064.04	Tucson	938.09
Portland	1,500.00	Wheeling	1,255.18
Providence	3,500.00	Wichita	1,000.00
Raleigh	500.00	Winona .....	.....
Richmond	1,479.90	Wilmington	1,299.02
Rochester	6,571.30		
Rev. D. C. Lane.....	5.00		
Rockford	800.00	Total collections and gifts...	\$273,168.48
St. Augustine.....	3,979.47	Interest	3,697.33
St. Cloud.....	1,818.51		
St. Joseph.....	1,765.59	Total receipts.....	\$276,865.81
St. Louis.....	6,500.00	Cash on hand, Jan. 1, 1926.....	24,377.27
St. Paul.....	2,776.00		
Sacramento	2,082.68		\$301,243.08

DISBURSEMENTS

Alexandria	\$1,500.00	El Paso.....	\$1,000.00
Special	3,000.00	Special	200.00
Baker City.....	1,500.00	Fargo	1,200.00
Special	2,500.00	Special	1,000.00
Baltimore	4,300.00	Galveston	3,000.00
Belleville	1,000.00	Special	500.00
Special	250.00	Grand Rapids.....	900.00
Belmont Abbey.....	500.00	Arrears, 1925.....	900.00
Bismarck	1,200.00	Great Falls.....	1,000.00
Special	800.00	Special	1,000.00
Boise	1,500.00	Helena	1,800.00
Special	6,500.00	Special	6,000.00
Buffalo	1,500.00	Indianapolis	1,200.00
Cap-Haitien, Haiti.....	2,500.00	Kansas City.....	1,250.00
Charleston	5,000.00	Lafayette	3,500.00
Special	850.00	Special	4,700.00
Cheyenne	2,000.00	Lead	3,500.00
Corpus Christi.....	5,000.00	Leavenworth	2,000.00
Covington	800.00	Special	1,000.00
Crookston	2,000.00	Lincoln	800.00
Special	1,000.00	Little Rock.....	2,000.00
Dallas	1,200.00	Los Angeles.....	2,000.00
Denver	400.00	Special	1,000.00
Detroit	1,200.00	Louisville	4,000.00
Duluth	1,500.00	Marquette	1,400.00

DISBURSEMENTS (Continued)

Milwaukee	\$1,000.00	Special	\$1,000.00
Monterey-Fresno	1,000.00	Seattle	5,000.00
Special	750.00	Sioux Falls.....	1,000.00
Mobile	5,000.00	Special	2,000.00
Special	3,000.00	Spokane	2,000.00
Nashville	2,500.00	Superior	1,500.00
Special	1,000.00	Special	2,000.00
Natchez	6,000.00	Tucson	1,000.00
Special	3,000.00	Special	4,000.00
New Orle�ans.....	6,000.00	Wilmington	1,000.00
Special	2,000.00	Vicariate-Apostolic of Alaska...	3,000.00
New York.....	3,600.00	Special	2,500.00
N. Segovia, P. I.....	5,000.00	Vicariate-Apostolic of Guam...	2,000.00
Special	3,500.00	Josephite Fathers, for St. Joseph's	
Ogdensburg	100.00	Seminary and Epiphany Col-	
Oklahoma	2,000.00	lege	6,000.00
Special	900.00	Josephite Fathers, special for	
Omaha	2,800.00	Epiphany College.....	12,000.00
Special	250.00	Fathers of Divine Word, for St.	
Oregon	1,000.00	Augustine's Mission House,	
Philadelphia	5,000.00	Bay St. Louis, Miss.....	5,000.00
Special	5,000.00	Xavier College, New Orleans,	
Raleigh	2,000.00	special	20,000.00
Special	2,500.00		
Richmond	6,000.00		
St. Augustine.....	5,000.00	Total Appropriations.....	\$257,925.00
St. Louis.....	1,700.00	Catholic Indian Bureau:—	
Special	500.00	Indian School appropriation..	32,500.00
San Antonio.....	2,100.00	Office expenses	5,300.00
Special	500.00	Office and printing expenses....	2,342.89
Salt Lake.....	375.00		
San Francisco, 1925.....	1,000.00	Total Disbursements.....	\$298,067.89
Santa Fe.....	1,500.00	Balance on hand, Jan. 1, 1927...	3,175.19
Special	1,000.00		
Savannah	6,000.00		\$301,243.08

Rules Governing Applications for a Share in the Mission Funds

THE Commission will consider only applications which are received through the Most Reverend and Right Reverend Ordinaries, and will place in their hands the allocations which are made for the work under their charge.

They who ask for a share of the funds are respectfully requested to state as precisely as possible the amounts required for the various projects which they propose to realize during the coming year.

Application must be made each time an appropriation is desired. It will be taken for granted that a mission which does not apply for assistance does not expect a share of the funds.

The Commission expects of each Bishop who receives aid a statement giving in detail the exact share of the allowance which each of the mission interests in his diocese has received. Only upon receipt of such information can a new appropriation be made.

Spiritual Privileges

IN audiences held July 23 and December 3, 1882, Pope Leo XIII was pleased to grant “a plenary indulgence to be gained by each and all the faithful of both sexes on the day when the collection is taken up for the erection and support of Catholic churches and schools for the Indians and Negroes, provided that they, having with contrite hearts approached the Sacrament of Penance and received Holy Communion, piously visit a church in which the alms is collected and pray for the spread of our holy Faith and for the intentions of the Sovereign Pontiff.” (Con. Balt. III Acta, Tit. viii, cap. ii.)

Helpers of the missions share, moreover, in the apostolic labors of the priests and religious engaged on the missions, in their prayers and Holy Masses, and in the grateful prayers of the Indians and the Negroes.

Additional Copies Free

AS announced last year, copies of this report will be supplied gratis to Reverend Pastors for distribution among their parishioners who are interested in the Indian and Negro Missions and who might be expected to make special contributions to the work.

If you are interested in assisting in this way the needy Indian and Negro Missions, please notify the Secretary of the Commission how many copies of the report you desire. The type will be kept in form until March 15. Applications for copies should be made before that date.